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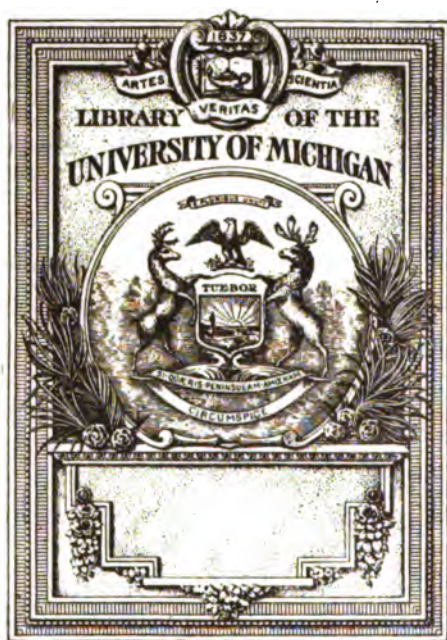
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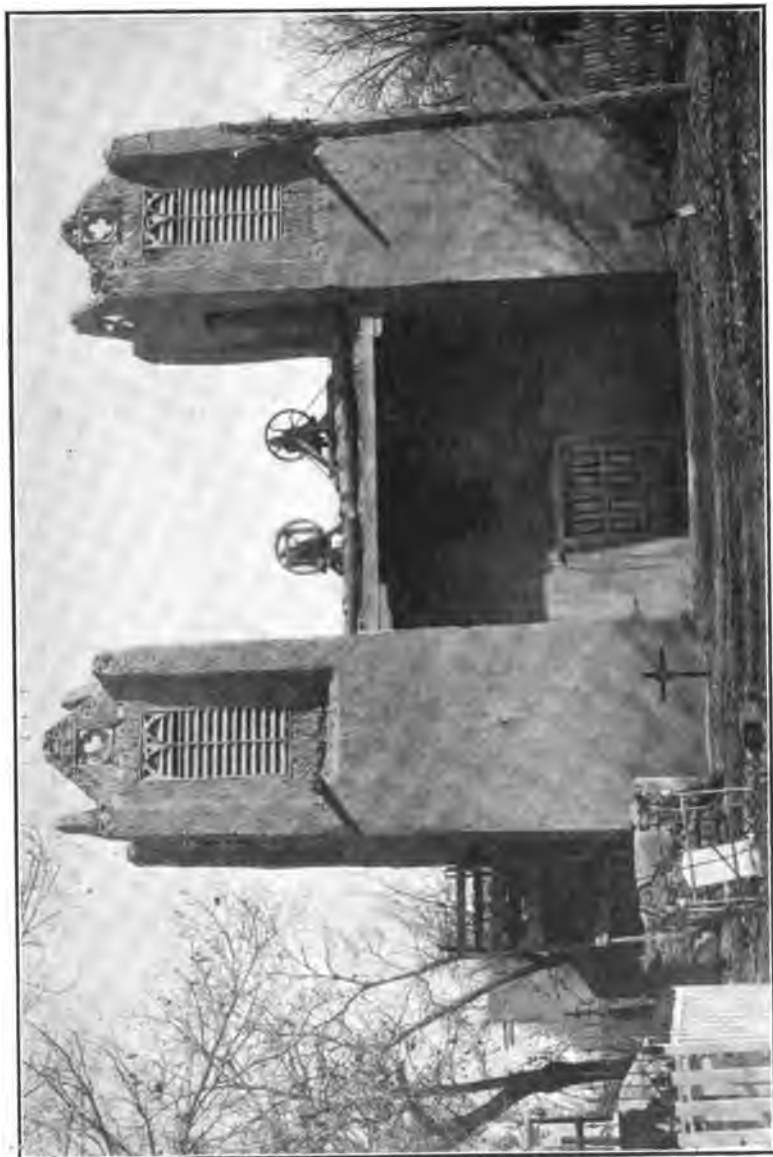


**Spanish Mission Churches  
of New Mexico**



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CHURCH OF TOMÉ

# Spanish Mission Churches of New Mexico

BY

L<sup>d</sup> BRADFORD PRINCE, LL.D.

President of the Historical Society of New Mexico: President of the Society for the Preservation of Spanish Antiquities: Vice President of the National Historical Society: Hon. Member of the American Numismatic and Archaeological Society: Hon. Member of the Missouri Historical Society; of the Kansas Historical Society; of the Wisconsin Historical Society: Cor. Member of the Texas Historical Society, and Minnesota Historical Society: Trustee of the Church Historical Society, Etc., Etc.

WITH 62 ILLUSTRATIONS



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That which has finally made the long conceived

idea take tangible form in this volume is the rapid destruction of these monuments to missionary zeal.

Within the last quarter of a century many of the most interesting have disappeared, from natural causes or the hand of man. In Santa Fé itself, the old parish church of San Francisco, which served as a cathedral when a resident bishop was first provided for New Mexico, has given place to the new cathedral, which is a stately and beautiful building, but without any flavor of antiquity; and the old Church of Our Lady of Guadalupe, so quaint in its form and its adornments, has been modernized into an ordinary structure with a wooden steeple, that reminds one of New England instead of New Mexico. The old church at Fernandez de Taos, so noticeable for its massive buttresses which apparently would have stood for centuries, has been replaced by a modern building, no doubt more beautiful and more commodious, but which has taken away the precious associations with the heroic past; and San Juan, where the Christian faith was first proclaimed to the Pueblo Indians, has had a similar experience. Here the venerable parish priest, one of the earliest recruits brought from France by Bishop Lamy, has devoted not only his entire life, but also his ample means, to the people he loves so well; and caring more for their comfort than for matters of sentiment, first remodeled the ancient structure so as to be almost unrecognizable, and has since erected an entirely new edifice, of which he may be justly proud, but which to the lover of antiquity can scarcely com-

pensate for the loss of the old church in which so many generations had worshiped. Then almost simultaneously, two of the oldest missions, those of Santa Clara and Nambé, succumbed to the combined attacks of modern improvements and cloud-bursts; as the new shingle roofs, substituted for the flat roofs of the older times, did not protect the adobe walls from the rainfall; and soon the massive structures which had stood for centuries, melted down into vast pyramids of mud. Meanwhile the great church at Santo Domingo, the home of many a grand festival, after many years of care and labor on the part of the Indians of the pueblo, in the endeavor to prevent the gradual approach of the river and the eating away of its foundations, found a grave in the rapid waters of the Rio Grande.

Thus seven of the most important of the old religious landmarks disappeared in less than a generation, and it was evident that if the memorial of the ancient missions was ever to be written, or even their pictures preserved, it must be done at once. The collection of these pictures has been a labor of love, but one requiring patience and perseverance. Of some of those that had perished or been materially changed by vandal or modernizing hands, it seemed almost impossible to obtain a correct representation. The final success, however, is found between the covers of this volume.

I wish to thank most heartily those who have assisted in thus preserving the exact appearance of the Old Missions for the readers of the Present and the

Future. While many have lent their aid, I must particularize Hon. Arthur Seligman, of Santa Fé who has a remarkable collection, Dr. J. P. Martin, of Taos, Col. R. E. Twitchell and Mr. Craycraft, of Santa Fé, Mrs. Chavarria, of Denver, Hon. Amado Chaves, Miss Rose M. Harsh, and Mr. William R. Walton, of Albuquerque, and Mr. John W. Corbett, of Mountainair, all of whom assisted most kindly in the work. The result is an almost perfect set of the Missions of New Mexico, and any omission we hope to be able to fill, in time for a subsequent edition.

While at first it was intended to include only the churches which strictly came under the head of Missions, yet it was plain that this would leave aside a number of the most interesting of our churches. None of the churches in Santa Fe, for instance, unless possibly "Old San Miguel," was technically a mission church. Neither Albuquerque nor Santa Cruz was ever a mission, nor was the Santuario at Chimayó; nor could the parish church at Taos be included under that name. Yet all of these are interesting in their architecture and more interesting in their history; and the differences between a parish church and a mission have long since ceased to be practical.

It was decided therefore to include all of the old Spanish churches of interest; and a chapter is added on the Penitentes, in order to include among the illustrations, pictures of the Moradas in which this peculiar religious society holds its meetings.

That the stories of burning zeal for the conversion

of the heathen may enkindle like enthusiasm in our own day, and that patriotic organizations like "The Society for the Preservation of Spanish Antiquities" may prevent any further losses by natural disintegration or wanton destruction or ignorant modernizing or "restoration," among the priceless monuments of the founders of New Mexico, is the sincere hope of

THE AUTHOR

Santa Fé, June 30, 1915





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## CHAPTER I

### *California and New Mexico*

#### CALIFORNIA

There is no series of structures in the United States that possesses such interest as the old Missions of California. Whether intact, or partially restored, or in ruins, they have an attraction and a charm that are unequaled.

There are various reasons for this. In the first place our country is so comparatively new, that anything that has a flavor of antiquity is attractive in itself. Especially is this so, if in its architecture and general arrangement it differs widely from that to which the average American is accustomed in his home. The fact that there is a chain of these structures, various in size and form and style, yet all parts of one comprehensive plan, multiplies the interest. The story of their inception, of the noble plan and the vigorous realization of his ideal by the untiring and self sacrificing Serra; of their almost miraculous success and prosperity, and then of their equally rapid fall and destruction, all these things appeal to everyone who has human sympathies and aspirations and enthusiasm. They make our quieter life seem tame and uneventful, and they have presented a field to poet and novelist and painter which



has brought forth some of our choicest productions in literature and art.

So these old Missions have become the Mecca of thousands and tens of thousands of tourists, and there can be no doubt that their very existence, standing as monuments to zeal and self-sacrifice, and preaching a never ending sermon of love and devotion and consecration to God and humanity, has been a continual influence for good, and helped to weaken the widespread spirit of selfishness and commercialism.

The whole story is inspiring, and God forbid that anyone should even by comparison detract from its beauty and influence.

We see a vast country favored above all others by nature in climate and resources, thinly settled by wandering tribes, who lived as their fathers had lived generations before. Though on the coast of Earth's greatest ocean, its people knew nothing of the world beyond the limitations of their frail canoes, and the world knew as little of them.

The white man had come from afar, almost three centuries before, and the Spaniard had settled to the south and the Russian to the north; but this fairest spot in the New Continent had only been glanced at by the venturesome navigator and explorer. For generations the light of the Gospel had been brought to Lower California and Sonora on the south by the Jesuit fathers, and to New Mexico on the east by the zealous Franciscans, but Alta California, far richer than either, was ignored.

The Russian had journeyed southward from

Alaska to the Bay of San Francisco, and held the services of the Greek Church there, but he had not remained. Even before that, Sir Francis Drake had anchored by the shore and set up an English standard, and his chaplain read the first service of the English Church on the Pacific Coast under its shadow; but he sailed away and was forgotten.

Years passed, until in 1767 the Jesuits were expelled from the Spanish possessions, and the Franciscans were placed in charge of all their missions in California and northern Mexico. They were full of missionary zeal, and to lead their work came Father Junipero Serra, who was not satisfied simply to continue the old work on the lower peninsula, but looked beyond to the region on the north, to Alta California, and determined to christianize its people. At last the hour and the man had come!

This is no place to tell of his efforts and his success. With the strong will and practical ability of Galvez, the visitador general of New Spain, to aid the marvelous zeal and enthusiasm of Father Junipero, the latter performed the work of a century in a few short years.

The plan projected was to establish a line of missions all the way from San Diego in the south to Monterey and San Francisco in the north, each near to the sea, yet out of gunshot from national enemies or the buccaneers of the day; near enough to each other to be a support and a solace, but not so near as to cause over-lapping of activities, or the little jealousies and troubles of too close neighborhood.

The missionaries came by sea and land. King

Charles the Third was interested in the work, and sufficient troops were sent to offer protection. Three ships were sent from different ports of western Mexico, and two safely anchored in the beautiful Bay of San Diego, where the soldiers after a march of two months were rejoiced to find them. The second division of the little army, with the royal governor of California and Serra himself, arrived on July 1st, and on the 16th, with a full ceremonial both of Church and State, a great cross was erected, and the royal standard was planted and its banner unfurled, mass was celebrated and firearms discharged, and the Mission of San Diego was established.

The work went bravely on in spite of innumerable trials and obstacles. The next year the Mission of San Carlos Borromeo was founded, and two more in 1771. Before the end of the century there were eighteen in all, of which San Luis Rey was last. In the first ten years the Franciscans claimed 3,000 native Indians as converts, and in 1800, this number had increased to 10,000, under about forty priests of the Seraphic Order.

Father Junipero did not live to see all this accomplished, but succumbed to his untiring labors in 1784, and was buried, as he desired, in his beloved mission of San Carlos. But his spirit survived and controlled and vivified the work.

The list of the whole chain of missions, including the three established after the year 1800, with their dates, is as follows:

San Diego, July 16, 1769.

San Carlos Borromeo, June 3, 1770.  
San Antonio de Padua, July 14, 1771.  
San Gabriel Arcangel, September 8, 1771.  
San Luis Obispo, September 1, 1772.  
San Francisco de Asis, October 9, 1776.  
San Juan Capistrano, November 1, 1776.  
Santa Clara, January 12, 1777.  
San Buenaventura, March 29, 1783.  
Santa Barbara, December 15, 1786.  
La Purisima Concepcion, December 8, 1787.  
Santa Cruz, August 28, 1791.  
La Soledad, October 9, 1791.  
San Jose, June 11, 1797.  
San Juan Bautista, June 24, 1797.  
San Miguel Arcangel, July 25, 1797.  
San Fernando Rey, September 8, 1797.  
San Luis Rey, June 13, 1798.  
Santa Inez, September 17, 1804.  
San Rafael Arcangel, December 17, 1817.  
San Francisco Solano, July 4, 1823.

The last was established just as the days of prosperity of all, were to end. As long as Spanish authority continued, the missions were protected and fostered. With Mexican independence this was reversed, and decay and disintegration followed.

Some of the structures are in ruins, others have been most carefully repaired and preserved, others have been "restored" or "modernized" almost beyond recognition, but all have an undying interest as monuments to the zeal and energy of their founders and builders.

## NEW MEXICO

We have dwelt thus long on the Missions of California because in a comparison between them and those of New Mexico, we wished to detract in no way from the great interest that attaches to that remarkable chain of structures, or from the glory and admiration which are so justly due to their builders. Fortunately there can be no rivalry between the achievements of the early missionaries in the two fields, for all were of the same order of St. Francis, and displayed the same heroic self-sacrifice, and each field has its list of martyrs who gave their lives for their Christian faith.

But we are dealing simply with the material structures which they built, many of which remain today, some intact and some in ruins, as their monuments; and with the interest which the ordinary traveler or tourist finds in what is still to be seen of their work.

The claim of New Mexico to superiority in this view of the subject is based firstly on the far greater antiquity of its Mission Churches, and secondly on the greater variety in the history which they have experienced.

The first Mission Church in California was built in 1769 — while nearly all of the original missions in New Mexico were established a century and a half before that time, and several of them one hundred and seventy years before. One whole chain of churches, those in the Salinas Valley, whose ruins are today the most interesting of any in New Mexico, had been built and had done their Christian service

to generations of Indians, and were deserted and destroyed, with that service ended, almost exactly a century before Padre Junipero came to establish the first Mission in California.

Without wishing to anticipate what must appear more at large in subsequent chapters, it is not to be forgotten that the first Mission Church in New Mexico was built in August, 1598, and that before 1630 the whole "Kingdom" was well supplied with both churches and the adjoining "conventos," which were at once the residences of the priests and the centers of missionary work in their respective parochial districts. Fortunately we have exact and accurate chronicles of those early days in both the civil and ecclesiastical records, which under the Spanish system were much more scrupulously kept, and amply certified, and extended far more into detail, than anything recorded by English officers or clergy.

Those who are not familiar with the Spanish documents of that era are always amazed at the circumstantial manner in which every little event, however trivial, is made the subject of an "Auto," written at length, and attested not only by the responsible official, as the governor or commanding officer, but certified to by secretaries and witnesses, with official signatures and "rubrics" that seem to us unnecessarily prolix and formal; sometimes in the old Archives a half dozen of such narrations being made in a single day.

In addition to these official chronicles, New Mexico possesses the unique distinction of having the history

of its earliest settlement in the form of the most extensive epic poem ever written in the New World. This poem, entitled "Historia de la Nueva Mexico," by Captain Gaspar de Villagr , contains no less than thirty-three cantos, constituting 182 pages of ordinary modern print, and gives a minute as well as graphic narration of all the events of the exploration and colonization under O ate, from first to last.

Villagr  was a captain in O ate's expedition and also held the position of procurador general. He was a valiant soldier as well as a courtier and a poet, and his testimony is that of an actual participant in all that occurred in those early days. H. H. Bancroft, the eminent historian of the West, says of the poem, "I found it a most complete narrative, very little, if at all, the less useful for being in verse. The subject is well enough adapted to epic narrative, and in the generally smooth-flowing endecasyllabic lines of Villagr  loses nothing of its intense fascination.

"Of all the territories of America, or of the world, so far as my knowledge goes, New Mexico alone may point to a poem as the original authority for its early annals."

## CHAPTER II

### *Colonization and Religion*

In considering the promptitude with which the Mission Churches in New Mexico were founded, after the discovery and very first settlement of the country, we must bear in mind the intimate connection which then existed in all Spanish dominions between colonization and religion, and the important place which the conversion of the heathen held in all projects for exploration and conquest.

The ecclesiastical influence at that time, especially in Latin countries, was the dominating power, and had at least as much to do in shaping public events, as the civil authority; and in addition to this, it was the age of the high tide of the great religious orders, most of which had been founded not very long before, and were now in the full exercise of their vigor and enthusiasm; and after the discovery of a new continent, filled with a great heathen population awaiting conversion to Christianity, the desire to accomplish that work permeated the whole Spanish nation with almost as much force as the determination to rescue the Holy Sepulchre from the unbelieving Moslems had aroused all over Europe in the days of the Crusades.

The sovereigns of Spain in that era were zealots



in religious matters, and showed in all their acts a genuine desire to bring about the conversion of the millions of new subjects that the discoveries by Columbus and his successors had providentially brought under their control, and to extend the bounds of Christian influence farther and farther into the unknown regions of the New World.

The connection between Church and State was never stronger and closer than at that period. Pope Alexander VI, under a claim to universal dominion, had divided all of the newly found regions of the world between the sovereigns of Spain and Portugal, by establishing a line which gave to the latter country all of what is now Brazil, and to the former the remainder of the American continent; and this became the foundation of the claim to sovereignty over newly found regions more relied upon even than any right by discovery. The power thus bestowed was of course to be exercised for the establishment of ecclesiastical institutions as well as civil ones; and this idea of the "two authorities" was constantly expressed in formal documents, and was almost the first thing taught to the newly discovered races. "There is one God who rules in the Heavens above, and one Emperor who reigns upon earth," in the time of Charles the Fifth, was the foundation of all the teaching to the natives, and of the organization of government.

The first documents that relate to the discovery and settlement of New Mexico are excellent illustrations of these conditions. The grant made by the

Emperor Charles V to Panphilo de Narvaez, included all of the continent from the extremity of Florida to the Rio de las Palmas in Mexico, and by it Narvaez was authorized to take possession of the whole of that enormous territory and assume the government thereof. This Rio de las Palmas is on the east coast of Mexico considerably south of the Rio Grande; so that the region to be explored, occupied, and governed, embraced not only the States of our Union which border on the Gulf of Mexico but also all of northeastern Mexico, including what is now New Mexico, and that great unknown and undefined country beyond.

The petition of Narvaez for this vast grant of power sets forth clearly its religious objects as well as the more material ones connected with sovereignty and riches. It begins as follows:

“Sacred Caesarean Catholic Majesty: In-as-much as I, Panfilo de Narvaez, have ever had and still have the intention of serving God and Your Majesty, I desire to go in person with my means to a certain country on the main of the Ocean Sea. I propose chiefly to traffic with the natives of the coast, and to take thither religious men and ecclesiastics, approved by your Royal Council of the Indies, that they may make known and plant the Christian Faith. I shall observe fully what your Council require and ordain to the ends of serving God and Your Highness, and for the good of your subjects.”

This petition was referred to the Council of the Indies, and they acted favorably upon it, largely per-

haps because Narvaez had offered to pay all of the expenses of the expedition from his own funds; and they recommended that the king concede the right of conquest requested by Narvaez on condition that he take no less than two hundred colonists from Spain and found at least two towns. He was provided with a proclamation to be made to the native inhabitants, when they were discovered, which distinctly sets forth the grounds of the Spanish claim to sovereignty over America. It is addressed "To the inhabitants of the country and provinces that exist from Rio de las Palmas to the Cape of Florida," and reads in part as follows:

"In behalf of the Catholic Caesarean Majesty of Don Carlos, King of the Romans and Emperor ever Augustus, and Doña Juana, his mother, Sovereigns of Leon and Castilla, Defenders of the Church, ever victors, never vanquished, and rulers of barbarous nations, I, Panfilo de Narvaez, his servant, messenger, and captain, notify and cause you to know in the best manner I can, that God our Lord, one and eternal, created the heaven and the earth. All these nations God our Lord gave in charge to one person called Saint Peter, that he might be master and superior over mankind, to be obeyed and be heard by all the human race where-so-ever they might live and be, of whatever law, sect, or belief, giving him the whole world for his kingdom, lordship, and jurisdiction. This Saint Peter was obeyed and taken for King, Lord, and Superior of the Universe by those who lived at that time, and so likewise have all

the rest been held, who to the Pontificate were afterward elected, and thus has it continued until now, and will continue to the end of things. One of the Popes who succeeded him to that seat and dignity, of which I spake, as Lord of the world, made a gift of these islands and main of the Ocean Sea to the said Emperor and Queen, and their successors, our Lords in these Kingdoms, with all that is in them, as is contained in certain writings that thereupon took place, which may be seen if you desire."

Having thus demonstrated the rightful power of the sovereign, the proclamation calls on them "to recognize the Church as Mistress and Superior of the Universe, and the High Pontiff, called Papa, in its name; the Queen and King our masters, in their place as Lords Superiors, and Sovereigns of these Islands and the main, by virtue of said gift. If you shall do so, you will do well in what you are held and obliged; and their Majesties, and I, in their Royal name, will receive you with love and charity. If you do not do this, and of malice you be dilatory, I protest to you that with the help of Our Lord I will enter with force, making war upon you from all directions and in every manner that I may be able, when I will subject you to obedience to the Church and the yoke of their Majesties."

Unfortunately for Narvaez, this proclamation never was actually used, as this was the ill-starred expedition of which Alvar Nuñez Cabeza de Vaca was treasurer, and which was destroyed on sea and land until only that historic man and his three com-

panions were left to tell the tale, and to be the first strangers from the Old World to tread on the soil of New Mexico.

The history of all the subsequent expeditions shows the same religious character and influence. When the "Land of the Seven Cities" was to be explored from Mexico, it was Marcos de Niza, a Franciscan, who was placed in charge. Two years later, when Coronado started on his wonderful march, he was accompanied by a goodly number of Franciscan friars; and of these, two — Juan de Padilla a priest, and Luis a lay brother — remained in the newly discovered regions, one at Quivira and one at Cicuic, when the disappointed little army commenced its homeward march; and they soon received the crown of martyrdom which was their sure reward.

The next to penetrate the New Mexican region were Friar Ruiz and his devoted companions, Francisco Lopez and Juan de Santa Maria, all three Franciscans; and their journey was exclusively a missionary pilgrimage, induced by their burning zeal for the conversion of the unknown tribes who lived in the Rio Grande Valley in heathen darkness. They penetrated the wilderness as far as Puará, near the present Bernalillo, and then the little guard of soldiers was afraid to proceed or even to remain; and so they separated; the soldiers of the king returned to the safety and ease of their garrison life, and the Soldiers of the Cross went forward, braving hardships and dangers, until they also joined the "noble army of martyrs."

And when the actual settlement of New Mexico came, under Oñate, the colonists were accompanied by no less than ten Franciscan friars, for the conversion of the Indians. This expedition started from San Bartolomé, in Mexico, on January 20, 1598, and three months later encamped in a beautiful grove on the banks of the Rio Grande, a little below Paso del Norte, where Oñate raised the royal standard and took possession of New Mexico and the adjoining provinces for God and the king. The formal declaration made by Oñate on this occasion, is so characteristic of the time, and illustrates so well the union of the religious and the secular powers, that we present its essential parts, as of general interest. It reads as follows:<sup>1</sup>

“In the name of the Most Holy Trinity, and the undivided Eternal Unity, Deity and Majesty, Father, Son and Holy Ghost, three persons in one sole essence, and one and only true God, that by his eternal will, Almighty Power and Infinite Wisdom, directs, governs and disposes potently and sweetly from sea to sea, from end to end, as beginning and end of all things, and in whose hands the Eternal Pontificate and Priesthood, the Empires and Kingdoms, Principalities, Dynasties, Republics, elders and minors, families and persons, as in the Eternal Priest, Emperor and King of Emperors and Kings, Lord of lords, Creator of the heavens and the earth, elements, birds and fishes, animals and plants and all creatures corporal and spiritual, rational and irrational, from

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<sup>1</sup> This translation is taken by courtesy of Hon. B. M. Read from Read's *Illustrated History of New Mexico*.

the most supreme cherubim to the most despised ant and tiny butterfly; and to his honor and glory and of his most sacred and blessed mother, the Holy Virgin Mary, our Lady, gate of heaven, ark of the covenant, in whom the manna of heaven, the rod of divine justice, and arm of God and his law of grace and love was placed, as Mother of God, Sun, Moon, North Star, guide and advocate of humanity; and in honor of the Seraphic Father, San Francisco, image of Christ, God in body and soul, His Royal Ensign, patriarch of the poor, whom I adopt as my patrons and advocates, guides, defenders and intercessors.

"I wish that those that are now, or at any time may be, know that I, Don Juan de Oñate, governor and captain general, and Adelantado of New Mexico, and of its kingdoms and provinces, as well as of those in their vicinity and contiguous thereto, as settler, discoverer and pacifier of them and of the said kingdoms, by the order of the King, our Lord. I find myself today with my full and entire camp near the river which they call Del Norte, and on the bank which is contiguous to the first towns of New Mexico, and whereas I wish to take possession of the land today, the day of the Ascension of our Lord, dated April 30th, of the present year 1598; through the medium of the person of Don Juan Perez de Donis, clerk of his Majesty, and secretary of this expedition and the government of said kingdoms and provinces, by authority and in the name of the most Christian King, Don Felipe, Segundo, and for his successors, (may they be many) and for the crown

of Castile, and kings that from his glorious descent may reign therein, and for my said government, relying and resting in the sole and absolute power and jurisdiction of the Eternal High Priest, and King, Jesus Christ, son of the living God, universal head of the Church, because they are his, and he is their legitimate and universal pastor, for which purpose, having ascended to his Eternal Father, in his corporal being, he left as his Vicar and substitute, the prince of Apostles, St. Peter, and his successors legitimately elected, to whom he gave and left the Kingdom, power and Empire. By the medium of the aforesaid power, jurisdiction and monarchy, apostolical and pontifical, there was granted and sanctioned, recommended and entrusted to the kings of Castile and Portugal and to their successors since the time of the Sovereign Pontiff Alexander VI, by divine and singular inspiration, the empire and dominion of the East and West Indies, in and to the kings of Castile and Portugal and to their successors, transferred and lodged upon them by the church militant, and by the other sovereign pontiffs, successors of the said most holy pontiff of glorious memory, Alexander VI, to the present day, on which solid basis I rest to take the aforesaid possession of these kingdoms and provinces, in the aforesaid name.

“And therefore, resting on the solid basis aforesaid I take the aforesaid possession, in the presence of the most Reverend Father Fray Alonzo Martinez of the order of our lord Saint Francis, Apostolic



Commissary, (and others). And this said possession I take and apprehend, in the voice and name, of the other lands, Pueblos, Cities, and Villas, solid and plain houses that are now founded in the said Kingdoms and Provinces of New Mexico, and those that are neighbors and contiguous to it, and which were founded before in them, with the mountains, rivers, river banks, waters, pastures, meadows, dales, passes, and all its native Indians as are included and comprised in them, and the civil and criminal jurisdiction high and low from the edge of the mountains to the stone in the river and its sands, and from the stone and sands in the river to the leaves of the mountains. And I, Juan Perez de Donis, clerk of his Majesty and post secretary, do certify that the said lord Governor, Captain General and Adelantado of the said Kingdoms, as a sign of true and peaceful possession placed and nailed with his own hands on a certain tree, which was prepared for that purpose, the Holy Cross of our Lord Jesus Christ, and turning to it, with his knees on the ground, said: 'Holy Cross, divine gate of heaven, altar of the only and essential sacrifice of the Body and Blood of the Son of God, way of the Saints, and possession of their glory; open the gate of heaven to these infidels; found the Church and Altars where the Body and Blood of the Son of God may be offered; open to us a way of safety and peace for their conversion and our conversion, and give to our King, and to me, in his Royal name, peaceful possession of these Kingdoms and Provinces for his holy glory. Amen.'

“And immediately after he fixed and set in the same manner with his own hands the Royal Standard with the Coat of Arms of the most Christian King, Don Felipe, our lord; on the one side the Imperial Arms, and on another part, the Royal, and at the time this was being done, the clarinet sounded, and the arquebuses were discharged with the greatest demonstration of gladness.”

## CHAPTER III

### *General History of Missions*

Before proceeding to take up the stories of the different Missions separately, it is desirable to devote a chapter to the general history of church-building in New Mexico, so as to have a connected view of the subject.

The commencement of missionary work was almost simultaneous with the first Spanish settlement. The expedition of Coronado was military and in the nature of an exploration of an utterly unknown region. No women or families accompanied the army and there was no idea of colonization or permanent occupation by the expedition. Consequently there was no attempt at church building. The journey of Espejo was equally without any intention of settlement; but the coming of Oñate was expressly with a view to permanent occupation. After overcoming many obstacles he left the mines of Santa Barbara on January 20, 1598, with the long line of his soldiers and colonists, which was increased somewhat on the march by the addition of some who were not ready at the time of departure.

According to the best authorities, this expedition when it entered New Mexico comprised about four hundred men, one hundred and thirty of whom were

accompanied by their families. There were in the train eighty-three wagons and 7,000 head of cattle. Accompanying the expedition were no less than ten Franciscan friars, of whom eight were priests and two lay brothers, all in charge of Padre Alonzo Martinez as comisario. Its progress was necessarily slow on account of the women and children and domestic animals. Oñate crossed the Rio Grande not far from Paso del Norte, on May 4, 1598, and the advance guard reached the most southerly pueblos, near the present San Marcial, on May 28th. Continuing up the Rio Grande Valley they arrived at Santo Domingo and San Ildefonso early in July and San Juan on the 9th of that month. On account of the kindness and hospitality received from the Indians of San Juan, the words "de los Caballeros," "of the gentlemen," were added to the name of the town, and the pueblo has always retained its full title of "San Juan de los Caballeros." The beauty and broad expanse of the valley across the river from San Juan and extending up the Chama as far as the eye can reach, attracted the attention of the Spaniards, and it was soon determined that this was the most favorable spot that had been found for the location of their settlement and capital; and the San Juan Indians generously allowed them to occupy the houses in the little pueblo of Yunque until they could erect their own buildings.

It was on the 12th day of July that the settlement was finally made and the colony permanently located; so that this may be called the Birthday of Spanish

New Mexico; and the three hundredth anniversary of this event was elaborately celebrated by the Historical Society of New Mexico on July 12, 1898, with a procession of Indians on horseback and a number of historical addresses.

Oñate was a man of untiring energy, and after determining on this location, he made rapid journeys to Picuris and Taos on the north, and within a fortnight had not only visited those pueblos but extended his rapid excursion to Pecos on the east, to San Marcos and San Cristobal on the south, and to Santo Domingo on the southwest, where he met the main body of his little army, which had marched more slowly than the comparatively small advance guard. He then went directly west to Cia and Jemez, and returned to the new capital, which had been named San Gabriel, on August 10th.

Meanwhile the wagons and cattle of the colony were slowly arriving, and on August 18th the last of them had reached the little town, and there were great rejoicings that the whole body of settlers was at length reunited after their journey of more than six months.

No time was now lost in building their church, the first Mission in New Mexico and almost the first in what is now the United States; for the time antedated the settlement of Jamestown by more than eight years and that of Plymouth by twenty-two. Under the direction of the governor and the zealous Franciscans, the work proceeded rapidly.

It did not need to be very large to meet present

requirements, and the record shows that it was completed in two weeks; but, if its size was small, the ceremonies of its dedication were made as elaborate as possible in order to impress the minds and hearts of the natives. These ceremonies took place on September 8th, and at their conclusion there was a dramatic representation of a conflict between the Christians and the Moors, in which the former by the timely aid of St. James were gloriously victorious, to the great satisfaction of all the audience, both white and red. To cement the friendship of the Indians and afford them entertainment, festivities were continued for an entire week; all kinds of sports, both of the Spaniards and of the Pueblos, being indulged in, amid much rejoicing.

Advantage was taken of this era of good feeling, and of the presence of large numbers of Indians from all directions, to hold a great meeting of the Spanish officials and ecclesiastics and the representatives of all of the pueblos that could be reached, under the grandiloquent title of "Universal Meeting of all the Earth" (*Junta universal de toda la tierra*). On this occasion their obligations both to Cross and Crown were elaborately explained to the Indians, and they acknowledged the sovereignty of the Spanish king, and agreed to receive the Franciscans as their religious guides; though at the same time they tactfully suggested that the Spaniards certainly would not wish them to profess a belief which they did not yet comprehend.

All of the friars were of course in attendance, and

as soon as the ceremonies were concluded, the comisario began the practical part of their missionary work by dividing the whole inhabited territory of New Mexico into seven districts, each of which was assigned to one of the Franciscan fathers.

As this was the initial point of all the missionary work, and those thus sent out were the first band of church-builders in our land, it is well to preserve their names.

To Fr. Francisco de San Miguel was assigned the Province of the Pecos, with seven pueblos on the east, and also the pueblos of the Salinas country extending to the great plain.

To Fr. Juan Claros, the Province of the Tihuas, on the Rio Grande and including the Piros pueblos below, as far as Socorro and San Antonio (Teipana and Qualacu).

Fr. Juan de Rosas was placed in charge of the Province of the Queres, including Santo Domingo, Cochití, San Felipe, San Marcos, San Cristobal, etc.

Fr. Cristoval de Salazar was appointed to the Province of the Tehuas, including San Juan (Caypa), San Gabriel, San Yldefonso, Santa Clara, etc.

To Fr. Francisco de Zamora was assigned the Province of Picuris and Taos and the surrounding country.

To Fr. Alonzo de Lugo was given the Province of Jemez, including Cia, and many pueblos whose names cannot now be identified, in that general vicinity.

Fr. Andres Corchado was put in charge of a Province composed of the country west of Cia, including Acoma, Zuñi, and Moqui.

The other Franciscan friars not so assigned were Pedro Vergara and Juan de San Buenaventura, the lay brother, who appears to have remained with Father Martinez, the comisario, to aid in his work.

The seven who were placed in charge of the districts into which New Mexico was divided, left immediately for their fields of labor; each taking his way into an unknown land, among a people whose language he did not understand, isolated from all familiar faces, with nothing but his undaunted faith and missionary zeal to support him in his lonely work.

"The harvest was plenteous but the laborers were few"; and so, in the succeeding year, Friars Martinez, Salazar, and Vergara went to Mexico for the purpose of securing more Franciscans for the Missions then being established. On the journey Padre Salazar died; Comisario Martinez remained in Mexico, and Fr. Juan de Escalona was sent in his place as the head of the Mission, with six or eight additional brothers.

Besides the inevitable difficulties of their work, the Franciscan missionaries, from the very first, found themselves antagonized, and many of their efforts rendered futile, by the action of Oñate and succeeding governors, and their opposition to the methods of the Franciscans. Their points of view were essentially different. The governors generally had no thought but of holding the Indians in subjection, of making further explorations and conquests, and of securing any personal gain possible from their official position. The other officials and the little army



of soldiers naturally agreed with the governor and his wishes.

The friars, on the other hand, thought only of the salvation of souls, of the baptism of the natives of all ages, and the stamping out of heathen ceremonials. These essential differences created much friction and finally open antagonism. The first letters written at San Gabriel of which we have copies, express this bitterness of feeling. They appear in Torquemada's "*Monarquía Indiana*," and are written by Father Escalona, the comisario, to the superior of the Franciscan order in Mexico. They accuse the governor of all kinds of crimes and malfeasance. They charge cruelty in sacking Pueblo villages without reason; that he had prevented the raising of corn necessary for the garrison and people and thereby brought on a famine and caused the people to subsist on wild seeds; and insisted that the colony could not possibly succeed unless Oñate was removed. On his part, the governor wrote to the viceroy and the king, charging the friars with various delinquencies and general inefficiency.

But notwithstanding these drawbacks, the missionary work went on. There were changes in the person of the chief Franciscan, but no change in policy. Fr. Alonzo Peinado succeeded Fr. Escobar as comisario in 1608, and brought with him eight or nine additional friars. At this time, just ten years after the first settlement, the missionaries reported that over 8,000 Indians had been converted to Christianity.

Six years later, Fr. Peinado gave place to Fr. Estevan de Perea, and he in turn was succeeded by Fr. Zarate Salmeron, who instilled new energy into the missionary work. By 1617 the number of supposed converts had reached 14,000, but there were yet only eleven of the friars. Salmeron was a great orator and indefatigable worker; for eight years he lived at Jemez "sacrificing himself to the Lord among the pagans," and also having charge at Cia and Sandia; and he tells us himself that he baptized no less than 6,566 persons with his own hands. His success and the account of it which he took personally to Mexico, attracted much attention, and resulted in the elevation of the New Mexican Mission into a "Custodia" called the "Custodia de la Conversion de San Pablo," claiming 16,000 converts, and having at its head the celebrated Alonso de Benavides, who came from Mexico with twenty-seven additional friars. This increase in the clerical force showed immediate results, as only five years later the baptized converts are reported at 34,000.

Benavides was not only a most energetic custodio, constantly making visitations and inspiring the friars to greater activities, but we are indebted to him for the most authentic history of the mission work which had yet been written, with incidental descriptions of the towns and pueblos, of climate and products, of great interest and value. He had been induced to make a journey across the ocean to Spain in order to interest the king himself in the far distant work of the Franciscans, and his report

was presented to the king of Spain in person, in Madrid, in 1630. Benavides never returned to New Mexico, but became archbishop of Goa in Asia.

There can be no doubt that his estimates of the number of Indians, like most of those of that day, were much exaggerated. Apart from the usual enlargement in the numbers of the population when they are estimated and not counted, there was throughout the whole report an evident attempt to impress the king with the greatness of the field and the importance of sending additional assistance to the Franciscan missionaries, and especially of providing a bishop for New Mexico in order that the converts might be confirmed and a better administration secured. But the report is the best authority for the condition of the Missions at that time, and certainly describes a wonderful work performed within thirty years after the first settlement.

He describes each group or "Nacion" separately, and the following condensed summary contains the substance of the report so far as the Missions and churches are concerned:

"Piros nation, most southerly in New Mexico; on both sides of the Rio Grande for 15 leagues, from Senecu to Sevilleta; 15 pueblos, 6,000 Indians, all baptized; 3 missions, Nuestra Señora del Socorro at Pilabo, San Antonio de Senecu and San Luis Obispo at Sevilleta.

"Tihua nation, 7 leagues above Piros, 15 or 16 pueblos, 7,000 Indians, all baptized; 2 missions, at Sandia and Isleta.

“Queres nation, 4 leagues above the Tihuas, extending ten leagues from San Felipe and including Santa Ana on the west; 7 pueblos, 4,000 Indians, all baptized; 3 missions.

“TOMPIROS nation, ten leagues east of the Queres, extending 15 leagues from Chililí; 14 or 15 pueblos, over 10,000 Indians, all of whom were converted and most all of them baptized; six missions; these lived near the Salinas.

“TANOS nation, 10 leagues northwest of the Tompiros, extending 10 leagues; 5 pueblos and 1 mission; 4,000 Indians, all of whom had been baptized.

“PECOS pueblo, of Jemez nation and language; 4 leagues north of the Tanos; 2,000 Indians and a very fine mission.

“VILLA DE SANTA FÉ; 7 leagues west of Pecos; capital; 250 Spaniards and 700 Indians.

“TEHUA nation, west of Santa Fé toward the Rio Grande, extending 10 or 12 leagues; 8 pueblos, including Santa Clara; 6,000 Indians; 3 missions, including San Ildefonso.

“JEMEZ nation; 7 leagues to the west there were 3,000 Indians, but half died, people now gathered in 2 pueblos of San José and San Diego.

“PICURIS pueblo; 10 leagues up the river from San Ildefonso, 2,000 Indians baptized, and the most savage in the province.

“TAOS pueblo, of same nation as the Picuris, but differing somewhat in language, 7 leagues north of Picuris; 2,500 baptized Indians; church and convento.

“Acoma pueblo, 12 leagues west of Santa Ana, containing 2,000 Indians; which was reduced in 1629 and at which one friar was located.

“Zuñi nation, 30 leagues west of Acoma, extending 9 or 10 leagues, containing 11 or 12 pueblos and 10,000 converted Indians; there were 2 missions at Zuñi.”

Benavides summarizes the whole matter by saying that at that time there were about fifty friars in New Mexico, serving over 60,000 natives who had accepted Christianity; that they lived in ninety pueblos, grouped into about twenty-five Missions with churches and conventos, and that each pueblo also had its own church.

In 1629 a considerable number of friars arrived from Mexico under the leadership of Father Estevan de Perea; and these occupied new fields and erected some of the most important churches. Among these was Father Garcia de San Francisco, who founded a church at Socorro, and Father Francisco Acevedo, who is credited with the erection of the churches at Abó, Tenabó, and Tabira, in the Salinas region. He died in 1644, so that we have an approximate date for the building of those notable edifices. The Salinas pueblos were destroyed or abandoned owing to the persistent attacks of the Apaches, between 1669 and 1676, as will be stated in more detail when those pueblos are described.

The “Cronica” of Vetancur contains a list of the principal Missions as they existed in 1680, just prior to the Pueblo Revolution, with the name of the priest

in charge of each. The points of interest in this will be embodied in the separate descriptions of the Missions. It shows how thoroughly the whole of New Mexico was covered at that time by the Missions of the Franciscans, most of them being the centers of districts, from which the friars living in the central convento visited and served the smaller surrounding villages.

In summing up, in his report to the king, the triumph of the Cross in New Mexico, Benavides refers to one matter that has not received the attention to which it is entitled. After telling of the condition of the people in the old days of paganism, and the almost miraculous change made in little more than twenty years, and of the regard and affection of the people for the friars and for Christianity, he says: "as is amply shown by all the churches and conventions which they have built, all of which have been made solely by the women and the boys and girls of the doctrine; for, among these nations it is the custom for the women to make the walls, and the men spin and weave their mantas, and go to war and the chase, and if we oblige any man to build a wall he seeks to escape from it and the women laugh at him."

From this it appears distinctly that the walls of the churches built, at least as late as 1629 when Benavides wrote, were made by the women, assisted only by the boys and girls of the missions. The use of the word "solamente" clearly excludes any others.

Inquiry in existing pueblos as to this subject has failed to show any knowledge, among those questioned, as to this building of the church walls by the Indian women; from which it may be inferred that such has not been the custom since the Revolution of 1680. But it can scarcely be assumed that so reliable an authority as Benavides should make a statement so broadly unless it was a fact, and especially as to a matter which must have been within his personal knowledge during the very active years in which he was at the head of the entire mission work of the province.

It certainly adds to the interest of the older of the Missions still existing, and the ruins of others, built before 1680, to know that their massive walls were the work of the women of that generation.

## CHAPTER IV

### *Pueblo Revolution and the Reconquest*

Like a thunderbolt from a clear sky, the Pueblo Revolution of 1680 fell upon the devoted heads of the Franciscan friars who ministered to the missions of New Mexico.

There had been rumblings of discontent, and occasionally some local revolt or act of violence, but nothing to presage the general and simultaneous rising that brought such tragic results.

As before stated, during much of this period there was increasing friction between the civil and the religious authorities; the friars claiming almost absolute power in matters connected with the Indians, and the governors vigorously resenting this interference with their authority. Each side complained of the other to the higher powers in Mexico and Spain, and long controversies resulted. Governor de Rosas was stabbed to death in 1641 or 1642, and this was said to be in connection with the difficulties just referred to. About this time the Inquisition was introduced, and this added to the friction between the ecclesiastics and the governor. Meanwhile the Indians were becoming more and more restless under the heavier burdens of the Spanish rule.

For a number of years after the colonization, the



best of feeling existed between the native Pueblos and the new-comers; but, as time went on, the Spaniards began to exact as duties those services which had at first been rendered from kindness. Little by little they assumed greater powers, introduced European laws, and punished the natives for the least infraction of a foreign code of which they had never heard. The favorite penalty was slavery, as that provided the labor of which the colonists stood in need, especially in the mines, where the servitude was of the most harsh character. At the same time, the early Franciscans, who came as true missionaries, actuated by love, and easily won the hearts of the people, were succeeded by ecclesiastics of a more severe type, who sought to convert the natives by compulsion, and introduced various forms of punishment, in order to compel the universal observance of their religion.

Under all the circumstances, the Pueblos, who had lived for generations an easy life of freedom and happiness, until the coming of the pale-faced strangers, naturally changed in their feelings from welcome and hospitality to hatred and a determination to expel the invaders whenever opportunity should be presented. The middle of the seventeenth century was filled with a succession of revolts and conflicts arising from this state of affairs. Many of these were local and easily ended, but others were well-arranged and formidable. As one after the other attempt failed, either from lack of coöperation or because the project was divulged prematurely, the

Indians learned that only by united and secret action was success to be achieved; and preparations for such an uprising were cautiously discussed, year after year, at the great Pueblo festivals.

What they most needed was a leader of acknowledged ability, and in the excitement which followed the severe punishment of forty-seven Indians for alleged witchcraft, in 1675, a man came into general notice who seemed by his fearless intrepidity as well as by his good judgment well fitted for the task. His name was Popé, of the pueblo of San Juan, and from that time he seems to have been regarded as a leader, and was untiring in his endeavors to unite the whole Pueblo population in a general uprising against the Spaniards.

With this view he traveled from town to town, urging a forgetfulness of old jealousies, and using his wonderful eloquence to great effect. He was ably seconded in this by several other natives of large influence, prominent among whom were Catití of Santo Domingo, Jaca of Taos, and Tacu or Tupatu of Picuris. By their efforts the whole Indian population was brought into a condition of preparation, and only waited for an opportune moment to strike a decisive blow. There is some doubt as to the occasion of the final rising, but the tradition is so general that we can hardly think it without foundation, that the caving in of the shaft of a silver mine, and the consequent burying alive of a large number of Pueblo Indians who had been forced to labor there, was the "last straw" which exhausted the

long-tried patience of the natives, and precipitated the revolt.

The day finally fixed on by the leaders for the uprising was August 13, 1680, and swift messengers were sent to every Pueblo town to carry the information and call for its coöperation. Warned by previous failures, every means was used to secure secrecy. Not a woman was entrusted with the secret, and so intense was the feeling that Popé killed with his own hand his son-in-law, Nicholas Bua, the governor of San Juan, because he was believed to be disloyal. But even all these precautions did not suffice, for on the 8th of August two Indians of Tesuque, which was so near to Santa Fé that the Indians were specially intimate with the Spanish authorities, revealed the whole plot to Governor Otermin, and other Indians at San Lazaro and San Cristobal gave information to Father Bernal, the Franciscan custodio.

The fact that they were betrayed was almost immediately known by the Pueblo leaders, who saw that their only chance of success now lay in immediate action. Orders were consequently issued to that effect, and were so swiftly carried, that within two days, in all the pueblos, except those far distant, every Spaniard was slaughtered without regard to age or sex, except a few girls reserved for wives for the young braves. The news of this general massacre naturally created the utmost consternation at the capital and in all the Spanish towns. Otermin sent messengers through the territory directing the

people at the north to concentrate at Santa Fé, and those of the south at Isleta, and immediately set about fortifying the capital.

Many of the Spaniards reached these cities of refuge, but a still larger number, found in their houses or on the roads, were slain. Those living in the extreme north, finding it impossible to reach Santa Fé, assembled at Santa Cruz, and endeavored to fortify the town; but on the eleventh the Indians carried it by storm and massacred all who were found there.

By this time the people of every pueblo were on the war-path and news came to the governor from all quarters of approaching armies. The men from the Tanos pueblos were marching from the south, while the Tehuas had united near the Rio Tesuque and were hourly expected from the north. The city of Santa Fé was transformed into one great fortification. The outlying houses were abandoned, and all the inhabitants gathered in the plaza, the entrances to which were closed and fortified, and the palace put into condition to stand a siege. All recognized that it was a life and death struggle, for the war was one of extermination.

Before the preparations were completed, the Tanos Indians were seen marching over the plains from the south. The governor sent out envoys to endeavor to treat with them before their northern allies appeared, but without success. They would only make peace on condition that the Spaniards should immediately leave the country. This attempt having failed, Otermin determined to make an at-

tack and endeavor to gain a victory before the Tehuas should arrive; and an immediate sortie was therefore made. A desperate battle ensued, the Indians fighting with great energy, and the Spaniards having gradually to bring out their whole force to take part in the contest. The destruction of the natives was terrific, but the number of fighting men among the Spaniards was not great, and was being gradually reduced by wounds and fatigue, while the Pueblos were constantly reënforced by fresh arrivals. As there was no hope of relief from without, and a continuance of the siege meant sure destruction, the Spaniards finally concluded that in view of their reduced condition and the scarcity of provisions it would be better to evacuate the town while the coast was clear. Preparations were accordingly made during the night of the 20th, and at early dawn the next morning, the whole population mournfully left the town, and started on their long and toilsome march to the south. There were not even horses enough to carry the sick and wounded, so that all the women and children as well as the men had to proceed on foot, carrying all their personal property, as well as provisions, in bundles on their backs. Meanwhile, the Indians stolidly viewed them from the surrounding hills, making no attack, but apparently well content so long as the intruders were leaving the country. They followed the retreating band for about seventy miles in order to see that they were actually proceeding south, and then returned to their homes to enjoy the independence

in both civil and religious matters which they desired.

The Spaniards continued their march down the river, hoping to find their countrymen from the southern part of the province at Isleta; but were disappointed in this, as they had already left in charge of the lieutenant governor for El Paso. The provisions were almost exhausted and none were to be found in the route, so that at length they were compelled to stop and send south for assistance. The call was responded to by Father Ayeta, of El Paso, who sent four wagon-loads of corn; and thus partially relieved, the fugitives continued their retreat, joining their southern brethren on the road, and finally selecting San Lorenzo, above El Paso, as their winter quarters. Here they built rude houses, but suffered many privations, both from cold and hunger, and lost a large fraction of their number who sought a less unhappy life in the villages of Chihuahua.

The Spaniards who were left behind in various parts of New Mexico, were with scarcely an exception killed after their countrymen had abandoned the country. Especially did the priests, against whom and the Christian religion the Pueblos were greatly incensed, suffer horrible deaths — those at Zuñi, Moqui, Jemez, and Acoma being among those thus doomed to a dreadful fate.

The Franciscan order never had suffered such a loss from the martyrdom of its members as at this time. No less than twenty-one gave up their lives

on that fatal 10th of August, 1680. On the 1st of March of the succeeding year a great memorial service was held in the cathedral of the city of Mexico, in the presence of the viceroy and other high officials, when a commemorative sermon was preached by Doctor Ysidro Sariñana y Cuenca, in which each of the twenty-one martyrs is named, together with the place of his death. A copy of this sermon, printed in 1681, is in the possession of the Historical Society at Santa Fé, which has published a translation.

From that celebrated sermon we take the following extract, containing the list of the Franciscan martyrs, and the missions which they served. But three friars remained alive in the north, Fathers Cadena, Duran, and Farfan, who accompanied the retreating Spaniards from Santa Fé to Paso del Norte, and tried to encourage the weary travelers.

"This Kingdom" (New Mexico), said the eloquent doctor, "was utterly foreign in character from the event which was so soon to occur, judging from the peace and tranquility which prevailed." "Everything seemed to be peaceful outwardly; but inwardly all was rabid passion, instigated by the devil; for, on the 10th day of August, dedicated by our Holy Mother Church to the honor of the Most Glorious Spanish Protomartyr, St. Lawrence, the fury of the nefarious sacrilegious wickedness, which had been hidden in the quiver of the heart, suddenly broke forth.

"On this day, the venerable Padre Fray Juan Bautista Pio, a native of the City of Victoria in the Province of Alaba, having gone to celebrate the holy

sacrifice of the Mass at the Pueblo of Tesuque, which is a mission of the City of Santa Fé, the Capital of that Kingdom, was killed by the Indians of that very pueblo. This is the death which is first mentioned in the authentic accounts of the conspiracy.

“On that same morning they killed in different and distant Conventos twenty other Religious.

“In Santa Cruz de Galisteo, the Reverend Fathers Fray Juan Bernal, the actual Custodian, and Fray Domingo de Vera, natives of the most noble City of Mexico.

“At San Bartolome de Xongopavi, the Rev. Padre Fray Joseph de Truxillo, a man of exemplary virtues, the knowledge of which induced the higher Prelates to elect him Prelate of the Convento of San Cosme without the walls of this city of Mexico.

“At the Convento of Porciuncula [Pecos], the Rev. Padre Fray Fernando de Velasco, who had served thirty years as a missionary in that Holy Custodia; both of these latter being natives of Cadiz.

“In that of Nambé, the Reverend Padre Fray Thomas de Torres, a native of Tepozotlan.

“In that of San Ildephonso, the Reverend Padre Fray Luis de Morales, a native of Ubeda of Baeza; and in company with him, the brother Fray Antonio Sanches de Pro, a native of this city, who from the order of the Descalces passed to the Observancia, with the object of going to serve in that Holy Custodia.

“In that of San Lorenzo de Picuries, the Reverend Padre Fray Mathias Rendon.

“In that of San Geronimo de Taos, the Reverend



Padre Fray Antonio de Mora; both the last named being natives of the City of Los Angeles; and in the same Convento de Taos, Brother Fray Juan de la Pedosa, a native of Mexico.

“In that of San Marcos, the Reverend Padre Fray Manuel Tinoco, a son of the Province of San Miguel in Estremadura.

“In that of Santo Domingo, the Reverend Padres Fray Francisco Antonio Lorenzana, a native of Galicia; Fray Juan de Talaban, Custodio habitual, a native of Seville, who had been a missionary almost twenty years, and Fray Joseph de Montesdoca, a native of Queretaro.

“In that of San Diego de Jemez, the Reverend Padre Fray Juan de Jesus, a native of Granada.

“In that of San Estevan of Acoma, the Reverend Padre Fray Lucas Maldonado, Difinidor actual, a native of Tribugena.

“In that of the Purisima Concepcion of Alona, the Reverend Padre Fray Juan de Val, of the Kingdom of Castile.

“In that of Aguatubi, the Reverend Padre Fray Joseph de Figueroa, a native of Mexico.

“In that of Oraibe, the Reverend Padre Fray Joseph de Espeleta, Custodio habitual, a native of Estela in the Kingdom of Navarre, who had been thirty years a missionary, and the Reverend Padre Fray Agustin de Santa Maria, a native of Pasquaro.”

As soon as the Spaniards had retreated from the country, the Pueblo Indians gave themselves up to

rejoicing, and to the destruction of everything which could remind them of the Europeans, their religion, and their domination. The army which had besieged Santa Fé quickly entered that city, took possession of the palace as the seat of government, and commenced the work of demolition. The churches and the monastery of the Franciscans were burned with all their contents, amid the almost frantic acclamations of the natives.

The gorgeous vestments of the priests had been dragged out before the conflagration, and now were worn in derision by Indians, who rode through the streets at full speed, shouting for joy. The official documents and books in the palace were brought forth, and made fuel for a bonfire in the center of the plaza; and here also they danced the *cachina*, with all the accompanying religious ceremonies of the olden time. Everything imaginable was done to show their detestation of the Christian faith, and their determination utterly to eradicate even its memory. Those who had been baptized were washed with amole in the Rio Chiquito, in order to be cleansed from the infection of Christianity. All baptismal names were discarded, marriages celebrated by Christian priests were annulled, the very mention of the names Jesus and Mary was made an offense, and estufas were constructed to take the place of the ruined churches.

The same course was pursued in all of the pueblos where there were churches or conventos. Many were entirely destroyed, while others were despoiled

of everything connected with Christian worship. It seemed as if, in a few days, the whole work of a century — the plant watered by the blood of Friar Ruiz and his companions just a hundred years before — had been destroyed.

The Spaniards, succored and sustained by the aid of Father Ayeta, now the head of the New Mexican Franciscans, settled down in the vicinity of Paso del Norte, where a mission had been established some years before, and awaited the reconquest of the northern province.

This, however, was not soon to be accomplished. We cannot go into the details of the various attempts to reoccupy the country. In November, 1681, Governor Otermin penetrated to Isleta, where the people, to the number of 1157, returned to their allegiance to Church and King, and General Mendoza went as far as Cochití; but they finally returned, without permanent result. Everywhere they found the same story of desecrated churches and revived paganism.

One fruitless expedition followed another, the most notable one resulting in the temporary capture of Cia by Governor Cruzate in 1688, until Diego de Vargas was appointed governor in 1692. His rapid marches and remarkable victories are historic. In his first campaign, by tact more than by force, he restored the old authority, both civil and religious, and the Franciscan friars baptized nearly a thousand children. After returning to Paso del Norte for the winter, he reëntered New Mexico in the fall of 1693

with colonists as well as troops, but encountered more difficulty. Fierce contests occurred at most of the important pueblos, as well as at Santa Fé; but ultimately the whole country was subdued.

Toward the end of 1694 De Vargas made a tour which included nearly all of the existing pueblos (many had been destroyed or deserted during the Revolution), formally receiving the submission of the people and in return granting pardon for their rebellion. He also delivered over to them their women and children, who had been captured at various times and were held in slavery. The new Franciscan friars who had accompanied the reconquest were established in their missions, and immediately proceeded to restore or rebuild the churches, and the conventos necessary for their accommodation. As the different Missions are considered, it will be found that many of the more modern structures date from about this time.

The Missions thus reestablished, together with the names of the Franciscan priests placed in charge of them, were as follows: Padre Francisco Corvera at San Ildefonso and Jacona; Padre Geronimo at San Cristobal and (temporarily) at Santa Clara; Padre Antonio Obregon at San Cristobal and San Lazaro; Padre Diego Zeinos at Pecos; Padre Juan Alpuente at Cia; Padre Francisco J. M. Casanes at Jemez; Padre Juan Muñoz de Castro, vice custodio and head of the Inquisition, at Santa Fe; Padre José Diez at Tesuque; Padre José Garcia Marin at Santa Clara; Padre Antonio Carbonel at San Felipe, Cochití, and

later Taos; Padre Miguel Tirso at Santo Domingo; Padre José Arbizu at San Cristobal; Padre Antonio Moreno at Santa Fé (temporarily), La Cañada, and later Nambé; Padre Antonio Acevedo at Nambé; Padre Francisco Vargas, custodio.

Within the next two years, two new villas were established; these being Spanish towns not connected with former Indian pueblos, and the only ones in New Mexico until recent times, with the single exception of Santa Fé.

The first of these was the Villa of Santa Cruz de la Cañada, near the junction of the Santa Cruz River with the Rio del Norte, and in this place the colonists brought up from Paso del Norte by Father Farfan, were permanently settled. As there had been a settlement there before the Revolution of 1680, the new town is uniformly called in all documents the "Nueva Villa de Santa Cruz." The church erected here was for a long time the largest in New Mexico, and the villa itself was the cabecera or capital of the Northern Jurisdiction of New Mexico for many years. The other was Albuquerque, then always spelled Alburquerque. This was established in 1706 by Governor Francisco Cuervo y Valdes, who had been appointed governor ad interim by the viceroy of New Spain, who was the Duke of Alburquerque. In honor of his patron, the new town was founded, with thirty families, and was christened "San Francisco de Alburquerque." On being officially informed of this compliment, the viceroy gently reprimanded the governor for acting without authority, and directed

that in honor of the king, Don Philip V, the name be changed from San Francisco to San Felipe de Alburquerque. A church was immediately established at the new villa, the records of which are comparatively perfect and extend back nearly to the time of its foundation.

The churches in the villas, although not strictly Mission churches, will be described in later chapters of this work.

Since the reëstablishment of the Missions after the reconquest by De Vargas, there have been several changes, some additions and some abandonments; but these are reserved for mention in the separate articles on the respective Missions in order to avoid repetition.

## CHAPTER V

### *Churches in Santa Fé*

A century ago there was perhaps no town of its size in the United States that was so amply supplied with places of worship as Santa Fé. While they were not all Missions in the strict sense of the word, yet they are all of such historic interest, that to omit them from this work would be unreasonable and would detract from a proper appreciation of the labors of the founders of Christianity in the Southwest. For more than two hundred and fifty years Santa Fé was the center and headquarters of the missionary work, and no history or description would be complete which ignored the work at the capital and the influences originating there.

A hundred years ago there were in Santa Fé no less than five churches and three private chapels, as follows:

- 1 The Church of San Francisco, which was the parish church of the villa.
- 2 The Church of San Miguel, first church erected, in the ward of Analco, and primarily intended for Indians, including the Tlascalans from Old Mexico.
- 3 The Rosario Chapel, at the western end of the town, where De Vargas encamped in 1692.

- 4 The Church of Our Lady of Light, otherwise known as the Castrense or Military Church, on the south side of the Plaza.
- 5 The Church of Our Lady of Guadalupe in the southwest section.

Besides these churches, where services were regularly held, there were at least three private chapels.

- 1 The Chapel of the Ortizes.
- 2 The Chapel of the Vigiles.
- 3 The Chapel of Pablo Montoya.

The Ortizes were at that time the wealthiest and most influential family in the town. They were the direct descendants of Nicolas Ortiz Niño Ladron de Guevara, who accompanied De Vargas in the reconquest, and whose son of like name was the grantee in 1744 of the large tract of land lying between Santa Fé and the Rio Grande, known as the Caja del Rio Grant, and covering over 60,000 acres of land. The peculiar addition to the original name of Ortiz, that is, "Niño Ladron de Guevara," which, as "ladron" means thief, at first sight appears like a disgrace instead of an honor, originated from a famous exploit of one of their ancestors, who in the Spanish wars against the Moors, by surprise "stole" from the latter the city of Guevara, and was rewarded by the king by this addition to his name, as a lasting distinction. In the latter part of the eighteenth century the richest and most important citizens of Santa Fé were the brothers Juan Antonio and Antonio José Ortiz, grandsons of the Caja del Rio grantee, and they were the owners of the private chapel,



which was situated on lower San Francisco Street at the west corner of the present Sandoval Street where the large stone building that narrows San Francisco Street at that point now stands.

The Chapel of the Vigiles (Holy Trinity) was situated on the west side of the Plaza, somewhat south of the center of the block, and in the early part of the last century belonged to Juan Bautista Vigil y Alarid, who for many years was an official under the Spanish and Mexican governments, postmaster for a long time, and finally as secretary and acting governor after Armijo had left the city, received General Kearny when he entered Santa Fé in August, 1846, and was continued in office by General Kearny until the appointment of Charles Bent as governor and Donaciano Vigil as secretary, on September 22, 1846. This chapel afterwards became the property of Manuel Alvarez, who moved it, after the American Occupation, to his ranch at Tesuque, with all of its appointments for religious services, and on his death it, with the remainder of the ranch, came into the possession of Major José D. Sena.

The chapel in the house of Pablo Montoya was named the Chapel of San José. This and the two preceding were examined by Don Agustin Fernandez, vicar general of the diocese, under direction of the vicar capitular of Durango about 1826 and found in excellent condition. At the same time this official examined another chapel in Santa Fé, being that of the Third Order of St. Francis, adjoining the parish church on the south side; but he made a very unfav-

vorable report as to it, as it lacked everything required for the celebration of the mass; and its concession was annulled by the vicar general.

There was one other chapel in the town, being that connected with the ancient cemetery that existed for years in the north of the town on the road ascending to Fort Marcy Heights, and not far from the garita. This cemetery was used for many years until about the time of the American Occupation, and contains the remains of many of the most distinguished citizens of the capital. Unfortunately there are no tombstones by which to distinguish the graves, but tradition points out the location of some of those best known, and among them the final resting place of the four leaders in the Revolution of 1837, Desiderio Montoya, Antonio Abad Montoya, Juan José Esquibel, and José Vigil, who were executed at the garita on January 24, 1838. In the center of the east side of the cemetery was the chapel, the walls of which are still standing, but it is understood that it was only used as a mortuary chapel and not for any other religious services.

For more than forty years this cemetery was entirely neglected and made the depository of all the rubbish in that section of the city. The desecration of the chapel went so far as to lead to its use as a goat corral. But in 1914 the Society for the Preservation of Spanish Antiquities applied to Archbishop Pitaval for permission to clean up the premises, level and regrade the cemetery, and repair the walls of both chapel and campo-santo. Permission

being obtained, the work was begun in May, 1914, and has resulted in the restoration of the premises to a proper condition.

Separate chapters will be devoted to the principal churches in the capital city.

The following verses, by a New Mexican now deceased, Mr. Fred B. Harris, tell the story of the Old Bell which after long years of service in calling the people of Santa Fé to worship, is now forever mute.

The old church-bell of Santa Fé,  
Brought centuries ago from Spain,  
Though fallen from its tower so gray  
Yet still on earth it doth remain.  
What stories strange might it not tell,  
Had it a tongue, — that old church-bell.

Once highly proud in air it swung;  
For centuries its potent voice,  
In mighty tones, far distant rung,  
Exultingly did it rejoice;  
With eloquence it seemed to swell,  
That mute and tongueless old church-bell.

Its rare voice swayed the human heart  
Alternately with joy and woe;  
E'en as by some enchanter's art  
Both grief and joy did from it flow;  
The marriage-peal, the funeral-knell,  
Alternate rang that old church-bell.

Each morning at the rise of sun,  
With its resounding, steady stroke,

Announcing a new day begun,  
The sleeping multitude it woke;  
Afar its tones arose and fell;  
The music of that old church-bell.

At each day's long and weary close,  
Its welcome sounds pealed on the air,  
Inviting all to calm repose,  
To blessed sleep, devoid of care.  
To all around who there did dwell,  
A firm friend was that old church-bell.

Its solemn summons, loud and clear,  
Unto God's temple, oft was heard,  
Calling the people far and near,  
To hear the blessed, heavenly word;  
The tidings glad proclaimed full well,  
This ancient, voiceless, old church-bell.

Companion, monitor and friend,  
Of generations of the past,  
Sad, sweet, strange memories 'round thee blend,  
Of ancient scenes too fair to last;  
For ages, faithful sentinel,  
Wert thou for all, thou old church-bell.

Finished thy mission, thou dost rest  
Half buried in the darksome ground;  
With eloquence once rarely blest,  
Devoid now of the faintest sound.  
Like all on Earth, it tells too well  
Of Life and Death, that old church-bell!

## CHAPTER VI

### *The Cathedral of St. Francis*

Naturally the first of the churches in the capital to be considered, is that which has arrived at the dignity of a cathedral. For more than two centuries it was the parish church of the city, until the long delayed coming of a bishop, who made this his official home, brought the higher honor.

Singularly enough it was not the oldest church in Santa Fé; but the reason for this is clearly set forth by Father Alonzo de Benavides in his celebrated report of 1630, and it is certainly creditable both to the missionary zeal of the Franciscans and to the unselfishness of the first Spanish settlers. The distinguished missionary in his address to the king, after describing the capital city itself, says: "Only it lacked the principal thing, which was the church, that which they had being only a poor 'jacal'; because the Friars gave their first attention to building churches for the Indians whom they converted and among whom they lived and labored; and therefore as soon as I became Custodian, I began to build the church and convento, to the honor and glory of God."

As will appear when "Old San Miguel" is described, the suburb of Analco, across the river, was

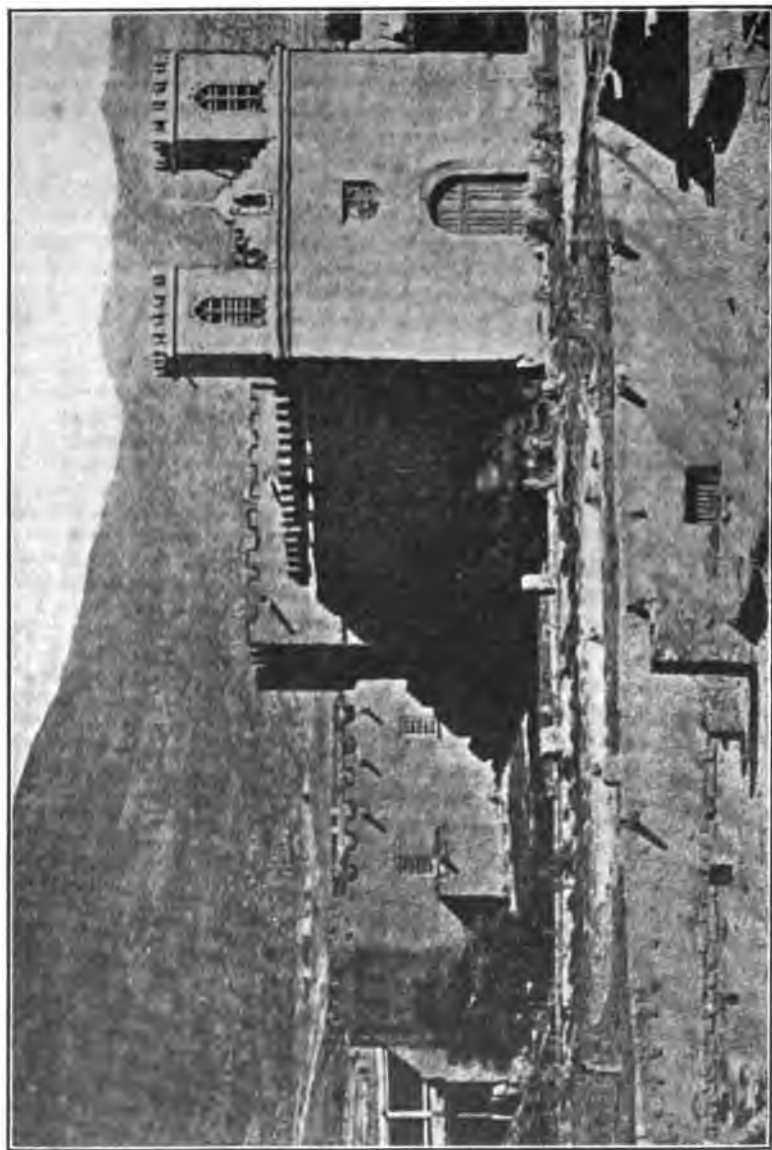
the home of the converted Indians from Mexico, and consequently the first church building was erected for them; and it was years before the Spanish soldiers and citizens had a separate place of worship of their own. As Benavides came to New Mexico in 1626, we may safely conjecture that the first parish church, bearing the name of the patron of the city, San Francisco, was built in 1627. It is a satisfaction to have a date of so much interest clearly established.

There is no reason to suppose that this church, built by Benavides, was not located exactly where the parish church has ever since been established, and where the cathedral now stands. It was practically destroyed at the outbreak of the Pueblo Revolution of 1680, and was not rebuilt until 1713.

In Archive No. 491, in the office of the surveyor general of New Mexico, relating to a suit over some land in Santa Fé, in 1713, reference is made to the "Church which is now being built in Santa Fé."

Archive No. 1072 is a deed from Antonio Godines, to Nicolas Ortiz, made in 1714, and it describes a house "on the main street which goes from the Plaza to the new Church now being built."

Archive No. 1074 is a deed from Pedro Montes de Oca to Nicolas Ortiz, and describes another house quite similarly situated "in the principal street of this villa which goes to the new church which is being built." This is dated December 6, 1714; and these three documents conclusively fix the time of the rebuilding of the church as being in 1713 and



OLD CATHEDRAL OF ST. FRANCIS, SANTA FÉ

1714. Archive No. 162 also refers to a church then being built, in 1713, and Archive No. 181 to its building in 1714, and they thus corroborate the above.

This church stood and performed its mission until the new cathedral was ready to take its place. The present Cathedral of St. Francis is a monument to the indefatigable energy of Bishop Lamy. From the time of his arrival, the new bishop saw the necessity of erecting an edifice which should be worthy of its position. The nearest Roman Catholic cathedral on the south was at Durango in Mexico, and there was then no important church building west of St. Louis. The people were comparatively poor, but the bishop had faith and determination. After years of preparation the corner stone was laid on July 14, 1869. The new edifice was built around the old adobe structure without disturbing the latter, so that services were continued without interruption. The part of the main building from the front to the arms of the transept is 120 feet long and sixty feet broad, with a height in the middle nave of sixty-five feet. The walls are massively constructed of native stone, and the ceiling is made of a very light volcanic tufa, of a red color, brought from a mountain twelve miles distant. When the towers had reached a height of eighty-five feet, work on them was suspended, and has not yet been resumed. Every effort was then made to complete the roof, and when that was accomplished, the adobe walls of the old building were taken down and carried away, and the services continued uninterruptedly in the magnificent new edifice.



The east end of the old building still remains, however, as the completion of the entire cathedral will cost a very large sum and is unnecessary for any practical purpose now. The most notable feature, at least historically, in the church, is in this remaining east end of the former building, being the immense stone reredos originally carved under Governor Del Valle for the Church of Our Lady of Light in the Plaza, and removed to the cathedral when that church was demolished. A full description of this will be found in the chapter on the Castrense. The new building has been beautified by the gradual acquisition of fine stained glass windows and other appropriate ornaments, many of which have been donated as memorials; and the whole interior was expensively decorated quite recently under Archbishop Pitaval.

To the tourist, however, its interest is rather in the rare old pictures and images which have belonged to the parish through many generations. Some of these have been changed in position from time to time, and some for lack of space have been relegated to the Museum which adjoins the building; but none has been disposed of, and all can be found by the zealous lover of medieval art. The following is a list of the principal objects as they were arranged about thirty years ago, and shows what a mine of artistic wealth is presented to the visitor with time and patience to devote to their examination.

“Opposite the chancel, and facing the altar (which

is itself well worthy of notice for the beauty of its metallic workmanship) are two very large paintings, made to match each other, one being of San Francisco, and one of San Antonio de Padua. Each is surrounded by cherubs.

“The chapel to the south is that of San José. In this are a number of beautiful and valuable pictures. Over the altar the large picture is St. Joseph, and underneath that, is a statuette of the same Saint, crowned, and with the Infant Jesus. — On the right the upper picture is also of St. Joseph, then comes a narrow portrait of a monk, and below that one of St. Augustine wearing a bishop’s mitre. On the opposite side are pictures of the Good Samaritan, of a Saint in penitential robes, and of a Franciscan Friar.

“On each side of the altar is a life-size image, made of wood, one being of Our Lord crowned with thorns, the other of St. John the Apostle.

“On the left is a large picture of Our Lady of Carmel aiding suffering beings in purgatory, another of the crucifixion, and modern paintings of Our Lady of Sorrows, and ‘Ecce Homo.’ Opposite are pictures of the Virgin and Child, and of the Resurrection.

“On the north side is the Chapel of the Blessed Virgin, also containing many interesting works of art. On each side of the altar is a life size figure of a female saint, the one on the right in bright colors, and that on the left in black. Over the altar is an image of the Virgin clothed in rich silk vestments, above which is a picture of the Madonna, and be-

neath an 'Ecce Homo.' On the left and right are paintings of the Assumption of the Virgin and of St. Joseph, companion pieces, and between them and the altar smaller pictures representing two female saints. On the right side of the chapel, as you approach the altar, are pictures of the Virgin standing on the new moon; of the Crucifixion, St. John, the Virgin, and Mary Magdalen being at the foot of the cross; and of the Holy Family, with a representation of purgatory below. On the opposite side is a very large picture of the Holy Family.

"In the body of the church are the usual 'Stations of the Cross,' of large size, and on the north side a niche containing an image of Christ in the Tomb, used in the ceremonies between Good Friday and Easter. Over the chancel are three stained glass windows, with figures representing St. Francis, St. Joseph, and the Immaculate Conception.

"In the sacristy, is a most admirable painting of Our Lord; and a statue in wood and enamel of San Antonio de Padua, of Spanish origin, eighteen inches high, and similar in style to those at Santa Cruz and the Guadalupe Church. In the same place is a large image of the Santo Niño Conquistador."

This church possesses additional interest on account of being the last resting place of the bones of a number of those who were distinguished among the early missionaries.

Governor Marin del Valle, who built the Castrense church in 1759, in that same year made two journeys, one to Picuris and one to Cuará, in order to

exhume the remains of two venerable priests who had been interred in those places, and give them suitable burial within the consecrated precincts of the Santa Fé church. The body of Friar Ascencion Zarate was found in the ruins of the old Church of San Lorenzo at Picuris, and that of Friar Geronimo de la Llama in the ruins of the deserted Mission of Cuará in a place pointed out by the old Indians. Both were carried to the capital, and on August 31, 1759, were buried in a large coffin which was placed in the wall of the Gospel side of the parish church, where it still remains. The burial ceremonies were conducted with great solemnity in the presence of the governor and other high officials and a vast concourse of people.

On the coffins are two inscriptions in Spanish, of which we give English translations, as follows:

“Here rest the bones of the venerable P. Fray Geronimo de la Llama, an apostolic man of the order of St. Francis. These bones were unearthed from the ruins of the old Mission of Quarac in the Province of Las Salinas, on April 1st, 1759.”

*and*

“Here rest the bones of the venerable Fray Ascencion Zarate, an Apostolic man of the order of St. Francis. These bones were exhumed from the ruins of the church of San Lorenzo, of Picuris, May 8th, 1759; and the remains of the two venerable missionaries were transferred to this Parish of Santa Fe, and buried on August 31st, of the same year, 1759.”

The church records show that Father de Llama died exactly a century before, in 1659, and was greatly venerated by the Indians of Cuará.

Governor Del Valle's administration was further signalized by one of the very rare visits of a bishop, and the longest and most important one which ever took place until New Mexico became a diocese itself. In 1760, Bishop Tamaron of Durango came in April to visit this northern district of his great diocese, and remained until July. During this period he visited all of the principal towns of the territory and confirmed no less than 11,271 persons, including many adults who had had no previous opportunity of being presented to a bishop. Naturally a large amount of time was given to the capital city, and the Church of San Francisco was the central point of the visitation. The journeys of the episcopal party were like a royal progress. The bishop was always accompanied by the custodio with a guard of twenty-two men, and the entire party included no less than sixty-four persons. Everywhere the people turned out, from the "ancianos" feeble with age and infirmities to the youngest child carried in its mother's arms, to do honor to the dignified ecclesiastic. Many stories are still current connected with this notable occasion. At one time, on a steep hillside, the bishop's carriage was overturned, and he might have been seriously injured but that the prelate with rare sagacity fell on top of the custodio, who was a well-rounded man admirably adapted to serve as a cushion, and was absolutely uninjured. We are also told

that the bishop's visit was attended by such copious and long-continued rain that the crops in all of the valleys were almost miraculous both in volume and quality, and the Jornada del Muerto, whose name was generally synonymous with absolute dryness, became thoroughly saturated and covered with standing pools of water.

#### PROCESSIONS, ETC.

There are many interesting ceremonies which take place in the cathedral, marking special occasions in the church year.

On the eve of the day of San Francisco, the whole vicinity of the building is aglow with innumerable bonfires which illuminate the scene half through the night and present a special attraction to tourists.

But the most conspicuous celebrations are the processions of Corpus Christi and the Conquistadora or Lady of Victory. The latter will be found described in the chapter devoted to the Rosario Chapel, and no visitors should miss seeing it if they can possibly arrange to be in Santa Fé at that time. It is unique, because it is local and identified with the early history of the capital city.

#### CORPUS CHRISTI

The festival of Corpus Christi is made the occasion of special services and a grand annual procession in Santa Fé. This festival was instituted by Pope Urban IV in the year 1264, and in most Roman Catholic countries is celebrated with much ceremony and splendor, and usually with processions carrying

the consecrated Host through the principal streets. This is not common in the United States, but the day has never ceased to be observed in Santa Fé with unabated fervor.

The festival itself comes on the first Thursday after Trinity Sunday, called the First Sunday after Pentecost in the Roman calendar; but for the convenience of the people, who are mostly engaged in necessary occupations on a week day, it is celebrated in the Cathedral of Saint Francis on the succeeding Sunday, and of late years there has been a second celebration, by the parish of Our Lady of Guadalupe, one week later.

Early in the morning, or the night before, the streets through which the procession will pass are lined with evergreens brought in from the mountains, and present quite a gala appearance. The route of march is lined with people long before the hour of starting. At various places private altars are prepared in front of the houses of prominent members of the church, who are glad to manifest their devotion in this manner. These altars are surmounted by canopies and are tastefully and beautifully decorated with paintings and statues, which are preserved from year to year exclusively for this purpose. A photograph of the altar in front of the Sena residence on Palace Avenue is reproduced as an illustration, to show the general form and style of these street altars. Sometimes there have been as many as six, but the number varies with changes in families, and of late years those of the Sena, the

Delgado, and the Ortiz families have been the most attractive.

This procession, as explained by the vicar general of the archdiocese, is for the purpose of allowing the faithful to show their faith. It is not con-



STREET ALTAR, SANTA FÉ. IN FRONT OF SENA RESIDENCE

sidered by them an ostentatious declaration of faith but as a beautiful ceremony in which the sacred Host is carried through the streets for the adoration of the believers in the real presence of Christ in the Blessed Sacrament.



The procession leaves the cathedral at 11 o'clock, after the principal mass, and proceeds through the leading streets of the eastern part of the city which comprises the parish directly connected with the cathedral. The route is arranged so as to pass all of the street altars which have been erected. While the order of procession varies somewhat year by year, yet the following is substantially the order usually observed:

The Cross and acolytes.

The children of Mary of the Cathedral.

The young ladies of Loretto Academy.

The children of St. Vincent.

The girls of the parochial school.

The children of St. Catherine school.

The ladies of the Sacred Heart of Jesus.

The ladies of the cathedral.

The Association of St. Joseph.

The men of the cathedral.

The Alumni of St. Michael's College.

The little girls with flowers.

The guard of honor to the Blessed Sacrament, being fourteen gentlemen.

The Blessed Sacrament, celebrant, and priests.

The choir.

The pallium bearers, being twelve gentlemen.

Directors of the procession, usually twelve in number.

The bands of the different societies afford the music for the march, and from time to time the "Salve Maria" is sung all along the line, led by

some of the older participants and quickly followed by the mass of those marching, and especially by the hundreds of women who form a large portion of the procession and are most fervent in their devotions. The number who participate in the ceremony is really remarkable in a place no larger than Santa Fé, the resident parishioners being largely augmented by those who flock to the city to take part in the ceremony. At the street altars a special service or benediction takes place and the faithful on bended knees receive the blessing. The procession finally returns to the cathedral where the Host is replaced in the tabernacle.

The clergy who take part in the procession are headed sometimes by the archbishop in person and sometimes by the vicar general of the diocese, and comprise all of the cathedral clergy besides as many visiting priests as are able to be present.

## CHAPTER VII

### *Church of San Miguel*

This church, so celebrated for its antiquity, which claims to be the oldest place of worship in the United States, and as such is visited by thousands of tourists every year, is situated on the south side of the Santa Fé River, in what is always called in the old archives, the "Barrio de Analco"—the ward of Analco. "Analco" is an Aztec word which became incorporated into the Castilian of New Spain, meaning "on the other side" or "beyond the river." On the map of Santa Fé made by Joseph de Urrutia about the year 1768, all this part of the town situated on the south side of the river, is marked "Pueblo or Ward of Analco, which owes its origin to the Tlascalans who accompanied the first Spaniards who came for the conquest of the kingdom." This seems to give the whole history in a sentence, and agrees with the statement made in many documents showing that the Mexican Indians from Tlascala, who formed part of the early expeditions, settled themselves "on the other side of the river" from the Spaniards who settled around the Plaza when the new capital was established. And this also accounts for San Miguel being the oldest church in the town, and antedating the regular parish church.

It is pretty well settled that the removal of the seat of government from San Gabriel, where it was established in 1598, to Santa Fé, took place in 1605, while Oñate was still governor; and judging from the stress laid on regular religious services by the Spaniards of those days, we would naturally expect to find that one of the first acts, after fixing upon the location, would be to erect a place of worship. So it had been at San Gabriel, where that was the first business of importance; and so it would naturally be in the new capital. But we find in the famous report of Benavides, which we have occasion so often to quote, because it is the foundation of accurate knowledge regarding the early days of New Mexican Missions, the following sentence in relation to Santa Fé. After stating that the population consisted of "perhaps two hundred and fifty Spaniards, only fifty of whom can be armed," "and about seven hundred souls as servants," so that altogether there may be a thousand, counting Spaniards, Mestizos, and Indians, he goes on to say: "It only lacked the principal thing, which was the church; that which they had being a poor 'jacal,' because the Friars attended first to the building of the churches for the Indians whom they converted, and with whom they lived; and so as soon as I became Custodio I began to construct the church and convento to the honor and glory of God." From which it appears that in the mind of these missionaries it was more important to build a church for the Indians than for their own countrymen, and so these Tlascalán Indians

took precedence in this matter, even of the Spanish officials themselves.

We know nothing more of the history of this antique place of worship until the time of the Pueblo Revolution in 1680, for all the records of those years were destroyed in the general conflagration of documents, in the center of the Plaza, after the Spanish retreat. Then, at the very beginning of the siege of Santa Fé, we are told that on the morning of August 15, 1680, about five hundred Indians appeared in the fields near the Chapel of San Miguel, across the Santa Fé River, in that part of the town occupied by the Tlascalán Indians who had settled there from Mexico. Before two more days had passed all of the buildings in the capital were burned except around the Palace and the Plaza.

Twelve years passed before San Miguel was again seen by Christian eyes. Fortunately its walls were so solid, that only the woodwork had been consumed. We have evidence of this from the fact that for the repair of the edifice, sufficient to allow it to be used for religious services, after the reconquest by De Vargas, there is no mention of any stone or adobe or other material to be used in the walls. History records that in December, 1693, soon after the re-occupation by De Vargas, a number of men were sent to the mountains to cut timber for the repair of this church, but that they returned in a few days without accomplishing their object, on account of the extreme cold. From this it would appear that the walls were

standing, as large timber could only be needed for the vigas. We are fortunate in having a full account of the action of the governor on this occasion, and the details are so interesting and so quaintly told that it seems desirable to insert it at length. Here it is, literally translated:

“Santa Fe, A. D. 1693, December, 18.

“On the said day, month and year of the date, I, said Governor and Captain-General, very much grieved on account of the severity of the weather and the cold suffered by the Indians who in troops while away the time visiting the huts in the plain; and, in order to act in everything with necessary prudence, I mounted on horseback, and with a few military officers and the captains Francisco Lucero de Godoy and Roque Madrid, I went to examine the church or hermitage which was used as a parish church for the Mexican Indians who lived in the said town under the title of the invocation of their patron, the Archangel San Miguel. And having examined it, though of small dimensions, and not for the accommodation of a great number; notwithstanding, on account of said inclemency of the weather, and the urgency of having a church in which should be celebrated the Divine Office and the Holy Sacrifice of the Mass, and in order that Our Lady of the Conquest may have a becoming place, I, said Governor and Captain-General, recognized that it is proper to roof said walls, and to white-wash and repair its windows in a manner that shall be the quick-

est, easiest, briefest, and least laborious to said natives.

“The parties alluded to being present, and the said governors of the aforesaid pueblo, Joseph and Antonio Bolsas, I ordered that they should send said natives; having taken measures in respect to the lumber aforesaid, and having offered them axes, and mules for its fast conveyance, that those who were adapted to hewing said lumber should do so, and that those who were fit for the trade of masons in repairing said walls should be ordered in like manner, and that I, on my part, should have the Spaniards whom I had with me to assist thereat.

“And that said work should be immediately executed, I went with them to the aforesaid pueblo, and being within their village plaza, I ordered the natives who were there in the manner before described. And I also exhorted them to go with cheerfulness to said labor, and that such it really was not, to make a house for God and His Most Blessed Mother, our Virgin Lady, who was enclosed in a wagon; and that if a lady came they were obliged to furnish her with a house, and that such was their duty; and mine it was to issue such orders with much force, because the Lord our God might punish us, seeing that, being Christians, we did not make the church immediately; which they promised to accomplish, as I had ordered; and they afterwards sent for the axes which I gave unto them immediately, and a hide to make a ladder.

"And for the authenticity of these proceedings, I have had a record thereof drawn up, and signed it, with my secretary in civil and military affairs.

"D. DIEGO DE VARGAS ZAPATA LUJAN PONCE DE LEON.

"ROQUE DE MADRID.

"JOSEPH DE CONTRERAS.

"Before me, ANTONIO BALVERDE,

"Military and Civil Secretary."

While there was some delay in obtaining the vigas (roof beams) immediately, yet no doubt the chapel was made comfortable for use in the spring if not during the winter. Still those repairs were probably hasty and temporary. Fortunately a new governor was soon to come, whose devotion, and perhaps whose pride, were equal to the task. For over two centuries the massive timber, which stretches across the church and supports the gallery, has remained in its place, bearing the inscription which has been read by tens of thousands, and is the best monument to the generous governor. The entire rebuilding of the church was completed in 1710, as appears from this inscription, still plainly legible on the great square viga near the west end of the building, which reads: "El Señor Marquez de la Peñuela hizo esta fabrica, el Alferes Real Don Agustin Flores Vergara, su criado. Año de 1710." "The Marquis de la Peñuela erected this building. The Royal Ensign Don Agustin Flores Vergara, his servant. The year 1710."

From that time until now, more than two hundred



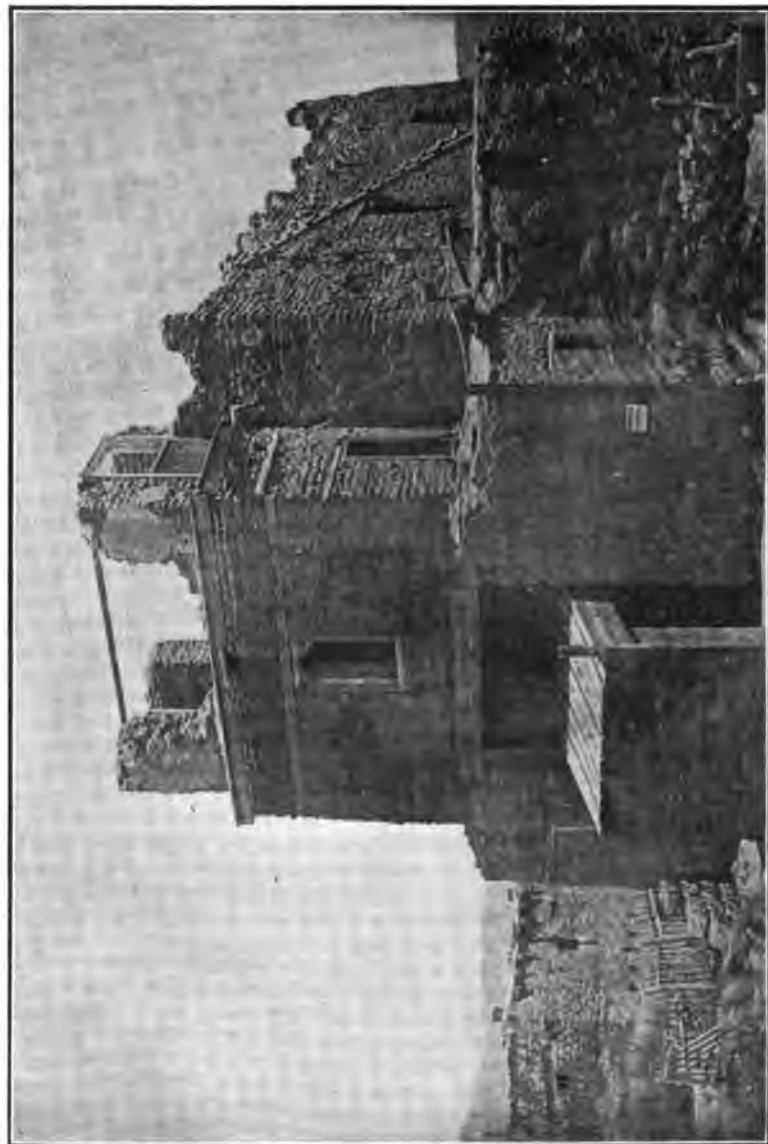


CHURCH OF SAN MIGUEL, SANTA FÉ, BEFORE 1872

years, the venerable chapel has been continually used for religious purposes. When the Christian Brothers established their educational work in Santa Fé in 1859 this church was turned over to them as a college chapel, and is so used today. In the course of all these years repairs have of course been a necessity. In 1830 the old roof was found to be dangerous and was replaced by a new one. At that time new round vigas took the place of the ancient square ones, only two of which still remain.

At that time and for almost half a century later, the church had a triple tower, diminishing in size at each stage; but in 1872 Santa Fé was visited by a severe storm and the upper sections of the tower fell with a crash. Various repairs were made in order to prevent injury to the walls, which were in danger from the action of water, until in 1888 it was determined to secure them permanently by the construction of stone buttresses on each side of the front, and in other ways prevent any possibility of the destruction of this historic edifice.

Of the illustrations that are presented, the first shows the church as it was before 1872, with the triple tower surmounting the entrance; the second gives its appearance between 1872 and 1888, after the fall of the tower, and with a temporary shed to protect the door-way, and the third represents the structure as it is at present with the strong buttresses, which will protect this venerable relic of early missionary effort to be a shrine for Christian pilgrims and a unique attraction for tourists, for generations to come.



CHURCH OF SAN MIGUEL, SANTA FÉ, 1872 TO 1888



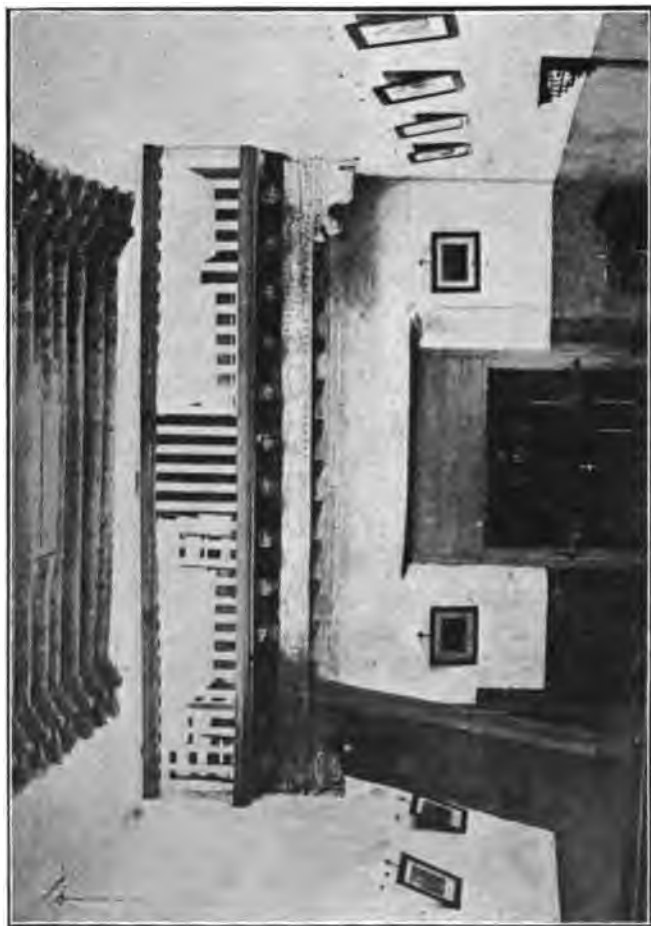
CHURCH OF SAN MIGUEL, SANTA FÉ, SINCE 1888

“The old church is seventy feet long, twenty-four feet wide and twenty-five feet high on the inside; the walls are about five feet thick, which must be doubled and added to the inside dimensions to get the total length and width on the outside,” says Brother David. The walls are of adobe, battlemented on top of the sides, and the roof, like those of all the older churches, is made of vigas supported by carved timbers at each end, the whole being covered with boards and about twelve inches of closely packed earth. In this church only two of the ancient square vigas, one under the gallery and one near the chancel remain, the others having been replaced by newer round ones. The gallery has a puncheon floor, which is quite interesting, and there is considerable of Spanish and Mexican carving upon it. The spiral pillars are native work. The church fronts on the Santa Fé Trail, or rather we should say on the road from Santa Fé to the pueblo of Pecos, which had been in use for over a century before any one dreamed of the commerce over the Great Plains, which developed the Santa Fé Trail between the Missouri River and the Old Capital in the Rocky Mountains.

There are two illustrations of the interior of the church, one representing the eastern or altar end, and the other showing the western end with the doorway and gallery. The latter is specially interesting as showing the great squared viga that supports the gallery and bears the inscription of 1710 concerning the reparation of the church. It will be observed that this great timber, now over two hundred years

old, supports thirteen cross vigas which in turn hold up the floor of the gallery. The picture also gives a very good idea of the way in which the roof is constructed, and of the carved supports on which the vigas rest at each end. All of the old Mission Churches were roofed in this way, and the width of the building was limited to the length of the vigas which it was possible to obtain. The consequence was that the larger churches were necessarily made very long, as it was impossible to increase the width.

The picture of the chancel and altar includes the old paintings which attract much attention and of which Brother David, who is specially in charge of the church, is so proud. This venerable and most lovable brother, whose health does not permit more active duties, devotes himself entirely to this work and has published several descriptive pamphlets, in which he modestly calls the author, "The Usher." We cannot do better in giving a description of these paintings than to quote the words from his enthusiastic pen: "The large painting above the altar shows the Archangel St. Michael hurling Lucifer down into the infernal regions. It was copied from Rafael and is over three hundred years old, but was retouched. A copy of Leonardo da Vinci's 'Ecce Homo' is seen at the top. The painting with gilt rays around it represents 'Our Lady of Perpetual Help.' It is copied from a very old painting, held in great veneration in Candia. The original is in Rome. This painting was blessed by the Holy Father. The ikons, or holy paintings of Russia and Greece, are painted in this style.



CHURCH OF SAN MIGUEL, INTERIOR, SHOWING GALLERY AND CARVED VIGA

“An oval painting, representing a Spanish King, Ferdinand III, a great conqueror, but a holy man, may be seen to the right of the ‘Ecce Homo.’ On the other side on a level with it, may be seen the holy founder of the Franciscans, St. Francis of Assisi.



CHURCH OF SAN MIGUEL, INTERIOR, SHOWING ALTAR

“The large rectangular paintings represent the Annunciation by Giovanni Cimabue. The rich colors and beautiful blending are characteristic of this celebrated artist. Only the old masters could make such lasting colors. They were painted in 1287. One



of these paintings was brought from another church when it was torn down. Cimabue was a great friend of the Franciscans. He and Giotto, his pupil, often did work for them, especially fresco work. These old paintings were often rolled up and put aside to be used only on certain days. One of these has two narrow holes, made by hostile Indians, very probably when carried in procession.

"The oval painting to the left, over the railing, represents the great Spanish nun, St. Teresa of Jesus. It is over three hundred years old, and has faded very much. Its carved frame is Spanish work and as old as the painting itself. There are four of these old Spanish frames. A dry rot has harmed them somewhat. Opposite this painting is one of St. Gertrude, a favorite saint of the Spaniards. She was a Benedictine Abbess. The office of an Abbess carries with it a crozier."

#### THE OLD BELL

in the San Miguel Chapel is one of the greatest objects of interest and the particular delight of Brother David. It weighs seven hundred and eighty pounds, but being four inches thick, its size is not so great as its weight would indicate. It bears the inscription "San José ruega por nosotros" (St. Joseph pray for us). There has been a great deal of discussion as to its age and history. Brother David has no doubt that it was cast in Spain in 1356, and brought to America by Nicolas Ortiz Niño Ladron de Guevara, who was with De Vargas in the recon-

quest and became the head of the Ortiz family, and was used in the Ortiz Chapel on lower San Francisco Street until it was abandoned; and others think it has been in the San Miguel Chapel from the days



THE ANCIENT BELL OF SAN MIGUEL

of the conquest; and others that it is a more modern creation. We do not pretend to decide so delicate a problem, but insert the story as it appears in the *Life of Bishop Machebeuf*, by Rev. W. J. Howlett,

which ought to be correct, if it is not. At all events the bell looks old enough to have been used by Noah in the Ark, and of the sweetness of its tone, all visitors can judge.

“In a little room at the base of the tower of San Miguel is the sweetest-toned bell in America, and perhaps the richest. It, too, has its history, filled with poetry and romance of the ages of the faith.

“In 1356, so the legend runs, the Spaniards were fighting the Moors. Battle after battle was fought and lost by the Christians, until the people vowed a bell to St. Joseph as a gage of their confidence in his assistance. They brought their gold and silver plate, their rings and their bracelets, their brooches and ear-rings, and cast them into the melting-pot with the other metal. The bell was cast, and in its tone were the richness of gold and the sweetness of sacrifice. It sounded the defeat of Moslemism in Spain, and then came to ring in the birth of Christianity in Mexico, and with the Padres it found its way up the Rio Grande to rest and ring out its sweet notes over the City of the Holy Faith.

“In the old adobe church stands the bell —

From the ancient tower its notes have ceased to  
swell

O'er the houses, quaint and low,  
Whence it summoned long ago  
Spanish conqueror, Indian slave,  
All to gather 'neath this nave.  
Pealed it many a bygone day

O'er the roofs of Santa Fé.  
And before that, century long,  
Had it sent its sacred song  
O'er the hills and dales of distant, sunny Spain.  
Six long centuries have passed  
Since the ancient bell was cast,  
And sounded forth its first long sweet refrain.  
Strike it now and you shall hear,  
Sweet and soft, and silver clear,  
Such a note as thrills your heart  
With its tender, magic art,  
Echoing softly through the gloom  
Of that ancient, storied room,  
Dying softly, far away,  
In the church at Santa Fé."

## CHAPTER VIII

### *The Rosario Chapel*

The "Rosario Chapel," or Church of Our Lady of the Rosary, is situated in the northwesterly extremity of the city, near to St. Catharine's Indian School and the National Cemetery, and is itself surrounded by a cemetery which has been enlarged from time to time until it has become one of the most important in the city.

The chapel itself is a plain building of adobe, with no ornamentation on the exterior and comparatively little within. The notable features in the interior are a large painting of our Lady of Guadalupe and a smaller picture of the Holy Family. But it always inspires interest and attracts attention because of its history and its special annual use. Unless a universally held tradition is incorrect, the chapel stands on exactly the ground where Don Diego de Vargas was encamped with his little army on his first expedition for the reconquest of New Mexico, in 1692; and was erected by him in accordance with a vow made to the Virgin Mary just before the capture of the city, which involved not only the building of a chapel in that particular place, but an annual procession or pilgrimage from the parish church to this chapel, as an escort to the statue of the Virgin

which he brought with him from Mexico on that expedition.

After standing for over a century, the original building became so much out of repair as to be unusable even for occasional services, and a new chapel was therefore erected in 1807, which has remained unchanged down to the present time. In 1914 the need of additional room to accommodate the increasing congregation, became apparent, and a few public spirited citizens raised the necessary amount to build an important addition on the east side of the old building. This was accomplished in the fall of 1914, and the picture of the old church which illustrates this description was taken on the day before the work was begun, in order to show the building as it had existed for so many years.

The annual procession now takes place on the second Sunday after Trinity, being the Sunday after the Corpus Christi procession from the cathedral. Until recently the Corpus Christi procession included the entire city; but since the growth of the Guadalupe parish it has been found expedient to give to that church a separate celebration, and so the cathedral congregation has its procession on one Sunday morning, and the Guadalupe congregation on the succeeding one, which had before been entirely devoted to the beautiful local celebration in honor of our Lady of Victory. This has resulted in having the latter take place in the afternoon of that day. The Guadalupe parishioners have their Corpus Christi celebration in the morning, and then, after



THE ROSARIO CHAPEL, SANTA FÉ

the noon hours, at three o'clock, they unite with the congregation of the cathedral in forming one grand procession to escort the statue of the Conquistadora to its particular Chapel of the Rosary. There a brief service is held, the Magnificat is sung, and the statue remains there an entire week, during which time mass is celebrated every day. It is then escorted back to the cathedral by a similar procession, there to remain until the recurring festival in the next year.

The tradition connected with the building and use of the chapel and the annual procession which brings it into special prominence every spring, is set forth by the Very Reverend James H. Defouri, the pastor of the Church of Our Lady of Guadalupe, in his book entitled *Historical Sketches of the Catholic Church in New Mexico*, published in 1887, in the following form, which we copy as being the most authoritative statement on the subject. Father Defouri says:

“Vargas carried everywhere with him a statue of the Blessed Virgin Mary, and wherever he stopped, a little sanctuary was built, and devotions were offered by the army. We may meet yet several of those places, called by the people ‘los palacios,’ among others one near Agua Fria, five miles west of Santa Fé. He entered the city by the road called El Camino de Vargas, and stood with his troops near the Church of Our Lady of Guadalupe. Thence, crossing the Rio Santa Fé at a place still called ‘Puente de Vargas,’ he went to the very spot where now stands the Chapel of Our Lady of the Rosary,



and there he erected a palacio. On the next day, September 13th, Vargas with his small troop, attacked the Indians, who were centered on a waste, which is now the beautiful plaza of Santa Fé; they had fortified themselves, and were reinforced by the neighboring pueblos, to the number of ten thousand. The battle raged with great ardor on both sides from four in the morning until nightfall, without apparent result. Then, Vargas, in the name of his troops, on their bended knees, before the statue of Mary, made the solemn vow, that should he take the city, every year that same statue should be brought in solemn procession from the principal church in the city to the spot on which they were camping, where he should build a sanctuary, and there be left for nine days, the people flocking to the chapel to thank Mary for this victory, attributed to her. On the dawn of day, the next morning, he attacked with impetuosity the fortified Indians, and drove them from the plaza; at eight o'clock they retired upon the loma, north of the city, where he attacked them, and by noon not an Indian was seen in the neighborhood.

“Faithful to his promise, Vargas built the Sanctuary of Our Lady of the Rosary, and the fulfilment of the vow, commenced then, still continues every year on the Sunday after the Octave of Corpus Christi, by carrying what is most probably the identical statue possessed by Vargas, and called by the people *Nuestra Señora de la Victoria*, ‘Our Lady of the Victory,’ in great pomp, with music and pious chanting, from the Cathedral of St. Francis to the

Chapel of the Rosary; and for nine days mass is chanted there, all the people making daily pilgrimages in thanksgiving for the favor received. It is also called *La Conquistadora*. There seems very little doubt but it is Vargas' statue. It was somewhat repaired a few years ago and the repairs have spoiled the natural beauty of her face, for it is of fine execution. The church built in haste by Vargas fell into a ruinous state, and the one standing there now was commenced over the old one in the year 1807, and solemnly blessed in 1808."

Matters of tradition can scarcely be expected to possess strict historical accuracy, and in the course of years dates which depend on human memory are likely to become uncertain, so it is not surprising that there are doubts as to the entire correctness of the foundation for this annual procession as stated by Father Defouri. Hon. B. M. Read, in his *Illustrated History of New Mexico*, after quoting at length from the De Vargas narrative, published in 1693, says, in a note on page 293, that the narrative therein will set at rest the erroneous story that De Vargas fought a terrible battle in taking possession of Santa Fé in 1692, and that the Rosario Chapel commemorated that victory, and he adds "as to the Rosario Chapel commemorating any such event, there is no authority for such an assertion." On the other hand it is difficult to conceive how a custom and tradition involving the whole community could have originated without some foundation.

It is interesting to note in this connection that

De Vargas himself speaks more than once in official documents, of the statue of the Virgin which he brought with him on this expedition, and of the propriety of providing it with a suitable home. Thus in the narrative of his visit to examine the condition of the San Miguel Chapel, given in full in the chapter on that venerable edifice, he tells of his appeal to the politeness and gallantry of the Indians whom he was urging to repair the building, by saying that if a lady came to visit them they would be obliged to furnish her with a house, and that they should not consider it laborious to build a house for "Our Virgin Lady who is enclosed in a wagon"; and it is still more interesting that he calls her "Our Lady of the Conquest" in speaking of the urgency of having a church building in which she "may have a becoming place." Whatever discrepancies, therefore, there may be as to the details, it is certain that at that very early day this statue was credited by the people with affording important aid in the conquest, and that that belief has come down uninterruptedly to the present time.

There is another mention of this statue by De Vargas which is little known, but which uses the same title, and shows the very high regard and respect that he had for it. It is in a letter which he wrote to the viceroy of New Spain from Paso del Norte on October 13, 1693, in the course of his second expedition. After telling at considerable length of the obstacles which he had encountered and which had caused delay, he expresses his firm determination to

achieve success in the reconquest, and then uses this sentence: "I have decided to bring these settlers into the country, and I wish to inform your excellency that it is also my intention to reestablish the city of Santa Fé, and then to place again our protectrix, Our Lady of the Conquest, on her throne of greater glory of her divine majesty."

The annual procession in which the statue is carried from the cathedral to the Rosario Chapel, is the most beautiful and interesting of the public religious ceremonies which take place in Santa Fé and add so greatly to its interest and attractiveness. While there are other processions, as on the festival of Corpus Christi, and other interesting ceremonies, as seen in the lighting of long lines of bonfires in the streets on the day of St. Francis, and that of our Lady of Guadalupe (December 12th), yet those are festivals that are celebrated in many other places and therefore may be familiar to the traveler and tourist, but the Festival of our Lady of Victory — of the Conquistadora — with all its accompanying ceremonies, is confined exclusively to Santa Fé, and is absolutely unique; it commemorates a local event and is cherished by the people as their own local festival, belonging exclusively to them alone. Its celebration combines local pride with religious fervor, and is participated in by such numbers as to be a never-failing source of wonder to strangers who are present for the first time.

It is interesting to know that the first annual legal holiday established in the United States was in com-

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memoration of the reconquest by De Vargas, which may be called De Vargas Day. It appears from Archive No. 179, now in the Congressional Library in Washington, that on September 16, 1712, the Marquis de la Peñuela, then governor of New Mexico,



PROCESSION OF OUR LADY OF VICTORY, SANTA FÉ  
"LA CONQUISTADORA"

issued an order commanding the citizens of Santa Fé to celebrate every year thereafter "El Dia de Septiembre" as the anniversary of the reconquest of the Villa de Santa Fe by Diego de Vargas. Just how the time of this celebration became changed from its

real anniversary in September to a date in May or June, varying with the ecclesiastical calendar, no one now knows; but probably the holiday established by Peñuela was altogether of a civil nature, like our Fourth of July, and it was called De Vargas Day after the civil and military commander; whereas the beautiful procession of the Conquistadora is a religious celebration in honor of the Virgin Mary, and is known as the Day of Our Lady of Victory.

The number who take part in the annual procession is usually not far from 1,500, though it has been calculated that at times it has reached 2,000. It is a ceremony of unfailing interest to strangers from its unique character and local color; and it retains all of its distinguishing features with little change from year to year. The only noticeable alteration, in a quarter of a century, is that in the olden times nearly all of the women wore black dresses; with black shawls covering their heads and shoulders; whereas in recent years there is an increasing amount of variety and color in the attire of the younger women, which shows that fashion has its votaries even among the devotees of our Lady of Victory. The following is the usual

#### ORDER OF PROCESSION

Crucifer in purple and white.

Two acolytes in red and white.

Banner, Holy Trinity Society.

“En Honra de la Santísima Trinidad, Nuestra Patrona.”

Band.

Holy Trinity Society.

Woman's Society, black dresses, red badges.

Banner, white and gold, with picture of the Saviour.

Girls with white veils.

Banner, San José, red and gold.

Boys in red and white.

Girls in white.

Banner, Sacred Heart, "God is Charity."

Double line of women and girls (many hundred).

Banner, San Luis Gonzaga.

Double line of men and boys (many hundred).

Banner.

Immaculate Conception, "Yo soy la Concepcion Inmaculada."

San Francisco band.

San Francisco Society.

Banner of St. Francis.

Fifty girls in white, with sashes, carrying flowers.

LA CONQUISTADORA, ancient wooden statue, on blue and gold platform, supported by four girls, of the Sodality of St. Mary, in white with white veils.

Priests.

Professors from St. Miguel's College.

General procession.

The most beautiful and unique feature of this interesting procession is presented by the four young girls who immediately precede the statue of the Virgin, walking backward, each with a large basket of roses, strewing flowers in the way throughout all the long line of march.

It is probably known to very few, even in Santa Fe, that the sandy stretch of road which leads from the city to the Rosario Chapel was once intended to be a beautifully shaded avenue of noble width and perfect condition. Governor Mariano Martinez, who was sent from Mexico to act as governor in 1844, was probably the most energetic and progressive man of any nationality that has ever filled the executive chair of New Mexico. He was young and handsome, full of enthusiasm and public spirit, and he brought with him a wife who was as full of ideals and as anxious to carry them into effect as he was himself. It was Governor Martinez who planted the very first trees in the Plaza at Santa Fe, which until then had been a sandy waste. The oldest cottonwoods, of which a few only have escaped the axe of the vandal modernizer, were set there by his directions; and he did more. He wished the people to have a beautiful park for recreation and refreshment, and so he laid out in front of the Rosario Chapel a spacious alameda or park, and planted it with the best trees that could be procured, and dug a fine acequia from the foot of Fort Marcy heights, near where the Scottish Rite Cathedral now stands, to bring the water in unceasing flow to irrigate and hasten the growth of his alameda. Not content with this, he constructed a fine broad avenue from the westerly end of the city out to the alameda and the Rosario Chapel, and lined each side of it with thrifty trees; and believed he was doing a great work, not only for the present but the future.



But the rapid changes in Mexican politics soon caused an overturn at the capital city, which affected even far-distant New Mexico, and the progressive administration of Governor Martinez became like a brief interlude in our history. With his retirement all that he had accomplished was brought to nought. General Armijo, who was restored to power, was too busy with politics and personal interests to find time for public improvements which only resulted in beautifying the city and affording pleasure to its people; and so the acequia filled up with sand, and the neglected trees in the alameda withered and died, and the shaded avenue disappeared, and all became the unsightly piece of desert that it is today.

Perhaps before many moons, some public-spirited citizen or patriotic city council, fired by the recollection of what a governor coming from afar did in his brief official term, may once again conserve and direct the water, and plant the trees, and make the dreary waste where De Vargas camped so many years ago to be a place of beauty and a joy forever.

## CHAPTER IX

### *Church of Our Lady of Guadalupe*

This church is so near the railroad depots in Santa Fé and so conspicuous from the line of the Denver & Rio Grande Railroad, that it is one of the first objects that attracts the attention of the tourist. It is now surrounded by fine trees which add to its attractiveness.

The history of this church is not very clear. Being, for many years, without a priest specially in charge, there was no official to keep the records, and no ancient mention of its existence has yet been found in the archives or other Spanish documents.

We should certainly accord respect to any statements coming from Father Defouri, who was the pastor of the church at the time when he wrote a book entitled, *Historical Sketches of the Catholic Church in New Mexico*, in 1887. In this volume, when writing of the Pueblo Revolution of 1680 and of the destruction of the churches, he says: "Guadalupe being somewhat out of town fared better for a while, but was sacked the following year." The same general statement is repeated in another part of his work. Colonel Twitchell, in his *Leading Facts of New Mexican History*, says, "From the best information obtainable this building was erected

about the year 1640. According to tradition the date of its erection is carved upon one of the old beams which surmount the choir gallery, but are now covered with the plaster cornice."

On the other hand, the map of Santa Fé made by Joseph de Urrutia in 1768, while covering the location of the church, does not show any church there at that date. Neither do the archives which contain inventories of property belonging to the different churches in the province, down even to a later date, make any mention of such a church as then existing. The weight of Father Defouri's statement as to events in 1680 is somewhat impaired by his mention of the Castrense in the same connection, and again in connection with the restoration of San Miguel in 1710, when in fact that church was not built until about 1758, by Governor Del Valle.

The date of the erection of the Guadalupe church is therefore still an open question, soon to be settled, we may hope, by the discovery of some authoritative record.

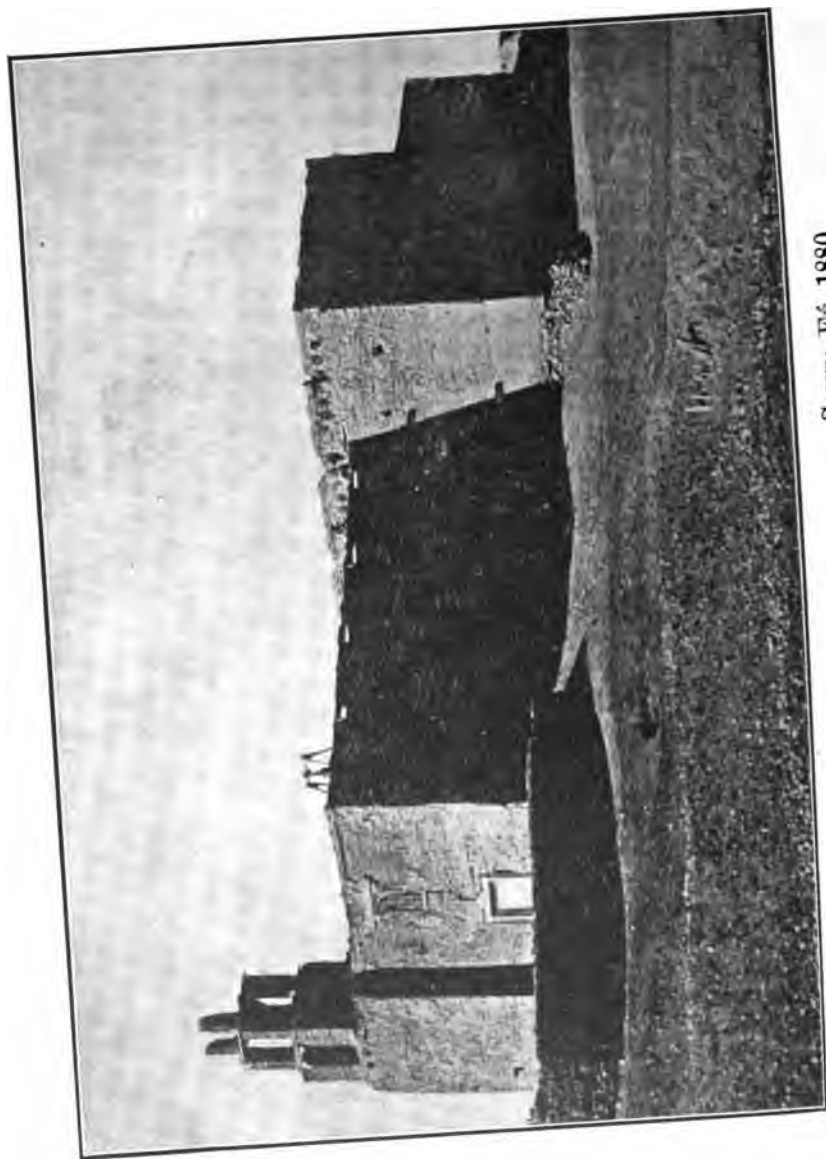
At the time of the arrival of the railroad, in 1880, and for very many years before, this church was a plain adobe structure, open for public religious services but once in each year, on December 12th, which is the festival of Our Lady of Guadalupe. The influx of English-speaking Roman Catholics almost immediately after the opening of direct railroad communication with the East and the discovery of mineral wealth at Cerrillos, was so large that it became necessary to make some provision for their accom-

modation, and Rev. James H. Defouri was put in charge of the Guadalupe church with directions to renovate it for the special use of an English-speaking congregation. Father Defouri was a man of large experience and much practical ability, and succeeded in a short time in putting the old building in excellent condition for use and in organizing a large congregation. This was subsequently erected into a separate parish, thus dividing the city between the cathedral and the Church of Our Lady of Guadalupe.

The illustration which accompanys this chapter shows the church as it was before any modernizing changes were made. Since then there have naturally been some alterations in the arrangement of pictures and other ornaments, although the most conspicuous features remain unchanged. The following description, written by the author in 1883, embodies a full list of the pictures and other works of art which make this church a special object of interest; including some which can now only be seen by personal application to the pastor or sacristan:

The Church of Our Lady of Guadalupe is situated on the south side of the river, not very far from the railroad depot. It is massively built of adobe, cruciform in shape, and, until 1882, was surmounted by a tower containing several bells made of native New Mexican copper.

For a number of years prior to 1882 this church was very little used, except on the Festival of Our Lady of Guadalupe (December 12th); but was a favorite spot for the antiquarian and the tourist, as it



CHURCH OF OUR LADY OF GUADALUPE, SANTA FE, 1880

was full of curious and interesting paintings and other articles, some of which were of special value. But a short time after the arrival of the railroad, in 1880, and the influx of new population which almost immediately followed, the innovating spirit of the times laid its hand on this venerable edifice, and regarding present utility as more important than antique interest, cut windows through the massive walls, which bring a mid-day glare in place of the old "dim, religious light"; replaced the flat, earthen roof with a high peaked one of shingles; built a wooden spire of the strictest New England meeting-house pattern in the place of the venerable tower, and filled the body of the church with rows of wooden pews, covering the ancient adobe floor which had been pressed by the knees of the faithful devoutly bent in prayer for a century and a half of time. It is now used by the English-speaking Roman Catholics.

The first thing which strikes the visitor is the great thickness of the massive walls; and his attention is next attracted by the long rows of vigas, round and smooth, which support the roof. Each viga is itself supported by a timber at each end, which, in the style universal in all the older churches in the Territory, are all elaborately carved. These features fortunately could not be removed by the devastating hand of innovation, and so remain as enduring witnesses to the devotion, liberality, and skill of those who erected this edifice in honor of the great Patroness of the Mexican race.

The church contains some modern images of more than ordinary excellence, but we pass them by in order to draw attention to the paintings, etc., which give to it its special interest and importance.

Principal among these is the great painting behind the altar, which shows considerable artistic skill besides being entirely appropriate to its position in this particular church, dedicated to Nuestra Señora de Guadalupe. This altar-piece is a very large picture, or rather group of pictures, about fourteen feet high by ten feet wide. It is composed of six paintings in all, two on each side, one in the center, and one over the center. The central picture is the usual one of Our Lady of Guadalupe, which, of course, is unchangeable, as all are copies of the original which appeared on the tilma of the shepherd. Around this are four pictures representing four scenes in the story of the Virgin of Guadalupe. The first scene is on the right hand above, representing the Virgin appearing to the shepherd, Juan Diego, and the latter hastening to obey her command. Opposite to this is the second scene, when the shepherd returns after being repulsed by the Bishop of Mexico — three angels appearing above him. Below this, being the lower left hand picture, is represented the third scene, when Diego brings the roses in his tilma at the command of the Virgin; and opposite this, the fourth and last scene, where on opening the tilma before the Bishop, the miraculous painting of Our Lady appears. Above the whole is a representation

of the three persons of the Trinity, the Son being distinguished by the nail-marks in his hands.

The most interesting and curious single picture in this church is one on a large copper-plate, 28x18 inches, painted by Sebastian Salcedo in 1779. The frame is a unique production of art, having silver corners and a silver ornament on each of the four sides. The painting itself is made up of a number of other smaller pictures, the central one being "Our Lady of Guadalupe," surrounded by angels and patriarchs presenting crowns. Above her are seven different scenes in the history of her appearance to Diego; four of them similar to those in the great altar-picture, and three of other scenes. Below, on the left, is a portrait of Pope Benedict XIV, and on the right, an emblematic picture of the Mexican Empire, personified as a female. This picture is over the entrance to the sacristy.

There are five paintings on canvas, all uniform in size, which, before the alterations to the church, were upon its walls, and have since been removed to the sacristy, thus unfortunately depriving the church of its great attraction. These are all of considerable antiquity, and several of them are very curious and interesting because they reproduce the costumes of the age in which they were painted. They are as follows:

1. Madonna and Child. In this the dress of the Virgin is in the curious style of the seventeenth century in Spain, reminding one in exaggerated form of the hoop skirts of more recent days.



2. The Holy Family. This represents the Virgin and St. Joseph visiting St. Elizabeth; the Infant Saviour and John the Baptist complete the picture.

3. Our Lady of Guadalupe. An old copy of the celebrated Mexican picture.

4. Madonna and Child. The peculiarity of this is the curious flowered dress of the Virgin.

5. The Virgin Mary, alone. With clasped hands.

In the gallery is a large and curious painting, in the Mexican style, of a saint, probably St. Francis. The figure occupies all the center of the canvas; behind it is a large cross, and over the head are two angels holding crowns. In the lower left hand corner is another angel presenting a crown, and on the right side, opposite, a table with a skull upon it. The picture is far from artistic, and has no pretensions to beauty; but it is curious and interesting, and a type of many paintings executed in the Territory or in northern Mexico.

The church contains two antique statuettes, which well exemplify the high art of Spain, and the crude American style of a century or two ago. The first is one of the finest specimens of wood carving, combined with enamel work, that is to be found in the country. But four others of this style are known in the Territory. The one in question represents the Virgin, standing in the crescent of the new moon, surrounded by clouds, a beautiful cherub's face being directly beneath the figure. The robes are of exquisite workmanship, representing embroidery, and the coloring is in rich red and purple, con-

trasted with black and gold. The statue is about fifteen inches high, and will well repay examination. The other statue is about eighteen inches high, made of wood and plaster, and represents St. Joseph. Scarcely could there be a stronger artistic contrast than between these two specimens!

This church also contains some rich embroideries, a part of which were originally clerical vestments, and a portion altar coverings.

The visitor should also be sure to see a curious cross of iron, with brass ornaments at the top and ends of the cross piece, and some old pictorial printed sheets, printed in red and black.

## CHAPTER X

### *Church of Our Lady of Light — The Castrense*

The Church of Our Lady of Light, commonly called the "Castrense," was situated on the south side of the Plaza opposite the center of the latter; and consequently facing the Governor's Palace on the north side of the Plaza. The word Castrense is defined as "belonging to the military profession," and this church was so called because it was built and used especially for the garrison of the city. In Archive No. 646 in the office of the surveyor general, being a will dated in 1785, this church is alluded to as the "Capilla Castrense" — the military chapel.

This church is said to have been erected at the expense of Governor Francisco Antonio Marin del Valle, who filled the offices of governor and captain general from 1754 till the latter part of 1760, and popularized himself greatly with the army by this proof of his interest and generosity. If there was any military chapel in the same locality before the time of Governor Del Valle, it must have been a small affair, which called for no particular mention; and the erection of a commodious edifice in its place by the public spirited governor and his devoted wife was the practical foundation of the church as a place of influence and importance.

That by which both the church and the governor will be remembered for long years to come is the immense stone reredos which was sculptured expressly for this church and is by far the largest and most ambitious piece of artistic work ever attempted in New Mexico. It filled the entire altar end of the building; for just a century it was an object of admiration as well as veneration of the people, and fortunately it is still intact, although removed from its ancient position when the chapel itself ended its career.

When Bishop Lamy came to New Mexico in 1850 he brought with him a very practical mind as well as many other valuable characteristics. By force of circumstances he had to become a master builder. One of the most pressing needs was that of schools for both boys and girls, and especially boarding schools. But the lack of money was a great drawback to rapid progress. The very first requirement was a location. There was an admirable location with some large buildings upon it southeast of the cathedral, but the value was far beyond the means at command. Here the bishop's practical mind solved the problem. This military church of Our Lady of Light was almost useless since the American occupation, but its location on the west side of the Plaza was of much value, and so the bishop negotiated with Don Simon Delgado an exchange of the Castrense for the beautiful and extensive property which is now almost covered with the schools and other institutions of the Church.

The Church of Our Lady of Light had to succumb to the demands of business, and was taken down about 1859. The great reredos was not disturbed until the demolition took place, when it was carefully removed to the old Church of St. Francis and placed in its proper position there, in the rear of the altar. That portion of the old cathedral has never yet been destroyed, but remains back of the wall of the new cathedral and is one of the most interesting places to be visited by the tourist, and yet it is comparatively unknown even to the newer residents of Santa Fé itself.

The reredos is an immense piece of sculpture, so wide as to extend across the entire width of the chancel recess, and so high as to reach to the eaves of the building. Its dimensions are given as eighteen feet in width by fourteen feet in height. It was designed and erected by artists brought from Mexico and is carved from native New Mexico stone, in high relief. It bears two inscriptions in ovals, reading as follows:

“A devocion de Señor Don Francisco Antonio Marin del Valle, Gobernador y Capitan General de este Reino.”

“Y de su esposa Maria Ygnacia Martinez de Ugarte, 1761.”

It is in three sections, with carved arabesque columns between them, the whole being painted in appropriate colors. In the center is a large, life sized statue; and above that a relief of St. James on horseback killing turbaned Saracens. Over that, crowning the whole reredos, is a representation of St. Jo-

seph, and of the Virgin and Child. On the north side are two carved pictures in stone relief — of St. Anthony of Padua, with the Holy Child, and a tree; and of St. Ignatius, with a book and standard. Opposite these are St. John Nepomuceno, with cross and palm, and St. Francis Xavier baptizing Indians, the water being poured from a shell. Taken altogether, this reredos is the most extraordinary piece of artistic work in the State.

This church seems to have been specially favored by lovers of art, as the only other piece of sculpture which has come down to us from the Spanish days was also a votive offering to the Church of Our Lady of Light. This was a very large altar piece carved from three slabs of limestone in very high relief. From the inscription which still remains, we know that it was erected in 1791 at a cost of eight thousand dollars. Unfortunately it did not have the good fortune which attended the larger structure of the reredos, as to its preservation; but three-quarters of it may be seen any day in the Historical Society rooms in the Palace. The upper half of the sculpture was in one piece and the lower half was of two equal sized slabs of stone. The portions which are in the Historical rooms are the upper half and the lower right corner.

The curious story of the separation of these stones for half a century and their final reunion, was graphically told in the *New Mexican* of October 2, 1897, from which we extract it:

“The Historical Society has recently come into

possession of a valuable and interesting relic through the kindness of Hon. Amado Chaves.

“This is an important portion of the altar piece, which was in the Military church on the plaza. Those who are familiar with the Historical rooms will all remember a portion of the same stone altar piece which stands near the door, and was kindly contributed years ago by Dr. Enos Andrews. The altar piece was of limestone, carved in high relief; the virgin and child occupying an oval in the center, surrounded by carefully wrought flowers and birds. The inscription, as far as it appears on the pieces now in the Historical rooms, is as follows:

“‘ANO DE 1791. ESTA FABA. SE HYZO CON EL COSTO DE OCHO MIL P.’

“It appears that when the altar piece was removed from the church the three pieces of stone of which it was composed were separated, and were used as ornamental signs on the principal public buildings, the coat of arms of Mexico being carved on the back of each, and the original carving being turned to the wall and imbedded in masonry. The section now recovered bears no inscription, but that which has been long on exhibition was used at the postoffice and is carved with the words ‘Correos de Santa Fe.’

“If stones were animate and could express their feelings, what an interesting reunion would have taken place when these two stones, which for long years had formed part of one artistic design, but had now been separated for over half a century, were

once more united! What experiences each could relate to the other of the events in the intervening period, including the time of the American occupation and of the month when the Confederates held the city! It is certainly to be hoped that in time the third piece may come to the Historical society, and the artistic work be seen in its entirety.

“In connection with this interesting historic relic we print the following sketch of the ‘Castrence,’ the real name of which was ‘The Church of Our Lady of Light,’ which has been furnished by an excellent authority:

“ ‘Once upon a time there was a church in the city of Santa Fe, built and used for the special benefit of the Spanish soldiers. This church was of the exact size of the Guadalupe church which is standing today. The troops were all in the habit of attending services once a month and on special occasions. These special occasions were frequent; whenever the soldiers went out after the savage Indians and returned victorious to the capital, bringing captives to be made Christians, a special high mass was celebrated in the Castrence and a solemn Te Deum sung in acknowledgment to the Most High for the happy result of the expedition. The altar of the old church contained many valuable paintings and in the center there was a carved stone which at that time was considered the most valuable of its kind in the territory. Many years ago Don Simon Delgado gave the property at present occupied by the San Miguel college in exchange to Bishop Lamy for the Castrence. He at



once tore down the church and built his home upon the historic site. During the time of Governor Armijo, he made it a custom never to fail to attend services at the Castrence, once a month, with all the troops, accompanied by his staff in full uniform. The grave yard of the chapel was on the site where the Spiegelberg block is now situated. The remains were removed when that block was put up, and the bones were interred near the cathedral.' "

#### A CURIOUS INCIDENT

There is no doubt of the truth of the general features of the following incident, as it is referred to by many contemporaneous authorities, but there are different versions, particularly of the portion relating to the military officer's interference in favor of Governor Vigil's protest, which we give as the weight of testimony seems to indicate.

New Mexico was organized into a Territory by the celebrated "Henry Clay Compromise" adopted in 1850, to take effect on New Year's Day of 1851. Judge Grafton Baker was the first chief justice, and some difficulty was experienced in finding appropriate quarters for the holding of the district court, over which he presided. The first term was held in the spring of 1851, and Judge Baker, probably without much thought, finding the Castrense centrally located and unused, made arrangements for holding the court in that building. All the necessary furniture was procured and arranged, the court was opened and the grand jury installed, except the last

two members, who were Donaciano Vigil and Domingo Fernandez. On being called to be sworn, Mr. Vigil, who had been secretary and governor under the provisional military government, informed the judge that the place in which they were assembled was consecrated to sacred objects, that the forefathers of himself and many others present were buried there, that he protested against the use of the chapel for civil purposes and could not quietly permit such a desecration of the church and of the ashes of his ancestors.

The judge, we are told, was inclined to insist in holding the court there and even to arrest Governor Vigil, when the commanding officer of the troops present turned to Vigil and said, "Stand firm and these troops and their cannon will sustain you." The judge on seeing the feeling that was aroused succumbed to the weight of public opinion and moved the court to the Governor's Palace, but not until nearly all the furniture had been thrown into the street by a tumultuous crowd of people which had rapidly assembled. "We see from this," says the narrator, "a proof of what may be done by the resolution of one man of principle when he believes that he is right! Alas, now we have not such material!"

## CHAPTER XI

### *Pueblo of Cochití*

The pueblo of Cochití is situated about thirty miles southwest of Santa Fé, on the west bank of the Rio Grande, three miles north of the town of Peña Blanca. It contains about 350 Indians of the Queres stock and several Mexican families who have been settled there since 1828. It has always been closely associated with Santo Domingo and San Felipe, which are its neighbors on the south. The country to the north is quite rough, consisting of a plateau deeply indented by a series of deep cañons or gorges, through which the heavy rainfall on the Jemez Mountains rushes to the Rio Grande. The high areas of tableland between these cañons, each narrowing near the river to a point which we would call a cape if it were surrounded by water, are called "potreros," and each has a distinctive name. This whole section of the country, from Cochití north almost to the Santa Clara River, was once thickly inhabited, and is covered with the remains of houses and with some of the most interesting ruins on the continent. Travelers and archæologists of the highest character declare that a square area of territory, thirty miles from north to south and with an equal width from east to west, situated in this section, con-

tains far more ruins than the whole continent of Europe.

Here is the Painted Cave (Cueva Pintada) and here are the celebrated Stone Lions of Cochití which certainly constitute the most important piece of aboriginal sculpture in the United States. Professor



CHURCH AT COCHITÍ, FRONT VIEW

Bandelier lived in the pueblo for a number of months in 1881, and located the scene of his remarkable book, *The Delight Makers*, in the Cañada de Cochití and the Rio de los Frijoles.

This is one of the most interesting of the pueblos

and is easy of access either from Santa Fé or Albuquerque. If going by rail, the tourist will stop at Domingo station, and then take a wagon to the pueblo. The two pueblos of Santo Domingo and Cochiti can very well be visited on the same trip; and if one is spending the summer in New Mexico it is easy to arrange to be present at the great annual festival at each of these pueblos, as that of Cochiti is held on the 14th of July and that of Santo Domingo just three weeks later, on August 4th.

The patron saint of Cochiti is San Buenaventura, and this fixes the time of the festival, which is on his saint's day. The Indians of Santo Domingo, Cochiti, San Felipe, Santa Ana, and Zia are all of the same family, or "Nation," as the old Spaniards always expressed it; and all of these pueblos can be visited on the same general tour. If considerable time is available, the itinerary can be arranged so as to include a visit to the pueblo of Jemez as well as the remarkable Jemez Springs, and bring the traveler to Santa Ana in time for the annual festival there on July 26th.

The pueblo of Cochiti is rather irregularly laid out, probably on account of the inequalities of the surface of the ground on which it is built. A deep arroyo or gulch, dry during nearly all of the year, but carrying a violent and boiling stream of water when the heavy rains occur in the mountains, divides the town, about three-quarters of the houses being on the north side and the remainder, looking rather isolated and lonesome, on the south. The houses, while built

principally of adobe, have stone foundations, and usually a row of stones on the top of each wall as a protection against destruction by the elements. The older houses are two stories high and similar in form to those usual in all of the Rio Grande pueblos; but the new ones are but one story in height, and in many cases are entered by doors and lighted by windows which tell of another civilization, for they are the result of the rapid work in some modern steam planing mill.

As is usual in the Pueblo towns, the church is the one large and conspicuous building, the desires of the people as to their residences not having gone beyond the necessities and a few of the plain comforts of a simple peasant life. The patron of Cochití is San Buenaventura, the eminent follower of St. Francis, to whom it was natural that the pious Franciscans should dedicate one of their central Missions; and two statues of this saint, one of which is four feet high, with a cross in the right hand and a book in the left, and the other much smaller but oddly dressed in a robe of brilliant green, are to be seen on the altar. The principal picture, in the central and highest place on the wall above, is also of this saint, and the other paintings which constitute the reredos represent scenes in the life of our Lord — the Nativity, the Transfiguration, the Last Supper, and three connected with the Crucifixion. In one of these Jesus is clad in a scarlet robe, while one Roman soldier places the crown of thorns on his head and another presents the hyssop to his lips; and the others

are of scenes on the way to Calvary. Several of these paintings are of real merit and value, though they show too plainly the signs of age and neglect. The ceiling above the chancel is grotesquely painted with geometrical figures in high colors, red and yellow and black, while representations of moons, horses, etc., are interspersed without any apparent design. Nothing could be more incongruous than the impressive features of touching scenes painted by master hands and these crude efforts of Indians entirely untrained in art. But those responsible for this modern improvement were evidently proud of their achievement, as the names thus to be immortalized are conspicuously exhibited: "Agustin, Gov; Juan Antonio, 1871."

The church is thirty-four feet wide, outside measurement, by almost exactly one hundred feet in length, and the chancel measures fourteen by twenty-two feet. There are thirty-eight great vigas which support the roof, two or three of them being especially large, and nearly all are ornamented with more or less carving. The only means of lighting the church when the door is closed is by one window on the south side and one in the chancel.

There is a gallery over the entrance, fifteen feet wide and supported by a very strong cross timber which in turn rests on two posts with the usual carved capitals. A balustrade runs along the edge of this gallery, both for beauty and protection. The gallery does not possess the modern convenience of stairs but is reached by a ladder which is curious

and interesting because it was made by the Indians of the pueblo entirely of wood, without the use of a single nail or piece of metal of any kind.

The interior does not differ materially from that of the churches in other pueblos; on the side walls are the usual stations of the cross in modern form; but of more interest to the tourist are ten of the wall candlesticks, made of tin with the peculiar ornamentation which was in vogue before the American Occupation, and which were brought from Chihuahua in the days of the Santa Fé Trail.

As before stated, the church is well provided with statues, all of wood, and all of them representing San Buenaventura, the patron saint of the pueblo; the only disadvantage of such a goodly number being that they bear no resemblance to each other. This, however, seems not to detract at all from the reverence with which they are all regarded.

The first is a really beautiful statue of the modern French type, fully five feet high, with a purple robe over a brown gown, and carries a pen in the right hand and a book in the left. This was a gift to the church from the good Sisters at Santa Fé, and was received with much ceremony and great rejoicing on the part of the Indians, in 1901.

The second is a trifle smaller, about five and a half feet high, with a circular halo around the head, which adds largely to its saint-like appearance. This statue also carries a book in the left hand, but instead of a pen has a bunch of flowers in the right. There are also flowers fastened in its breast. This statue



has special local interest, as it was made in the pueblo itself some years ago by an Indian who came from Old Mexico.

The third is much smaller and more antique. It is but eighteen inches high and is dressed in a lavender gown with a purple cord, and is decorated with many strings of beads.

The first of the "santos," as statues of this class are always called, has a thoughtful, shaven face, and is a fine piece of French workmanship. The second has a smooth, oval countenance, like that of a girl. The third — the small one — has rather a hard and forbidding expression and its visage wears a black beard and a well developed moustache.

It would be difficult to imagine three figures more dissimilar; and while the last is far from being attractive in its appearance, we are told that it is much the most popular among the Indians, probably because it is the oldest and has represented the patron saint through many generations.

The Cochiti festival is one which it is always a delight to attend. While the population is much smaller than that of Santo Domingo, and consequently the number of dancers is not so large, yet these people are so hospitable and good natured that there is always a feeling of "being at home" that does not exist elsewhere.

The festival itself is of the same general character as that in its larger and prouder neighbor, the chief feature being a "tabla" dance of the usual type, which lasts from the time of the church service to

the end of the day. A booth is prepared in advance in the principal plaza of the town, covered with branches without and lined with gorgeous blankets within, and in this is an improvised altar made of a table covered with more of the finest blankets in the pueblo.

At eight o'clock the tall standards are displayed at the two estufas, and an hour later the capitan de la guerra — the war captain — who in these peaceful days is the master of ceremonies at all public functions, makes formal proclamation in the name of the governor of the pueblo.

This is followed by the religious ceremonies of the church, which are conducted by the clergy from Peña Blanca, within whose parish Cochití is situated. This is quite similar to the services on like occasions in other pueblos, so that no special description is necessary. At its conclusion, a procession is formed, which marches from the church to the booth in somewhat the following order, the object being to carry the "santos" to the altar prepared for them there:

First comes the cross-bearer, who is generally an Indian, not in native costume, but in "citizen" clothes with the exception of a coat.

He is followed by two bearers of giant candles, placed on standards fully six feet in height.

Then comes the canopy, a square frame covered with cloth and supported by poles at the four corners, the whole being carried by the Indians who are honored by selection for that purpose.

Under this are carried all three of the statues of the patron saint, San Buenaventura.

This is followed by the attending priest or priests, and then by girls chanting an anthem, and general procession.

The church bells ring continually and guns are discharged, until the "santos" are safely placed on the altar in the booth. The priests then retire, but the people come to the booth all through the day, kneeling and kissing the hems of the garments of the "santos," and leaving their offerings of loaves of bread, melons, and of fruit and vegetables of all available kinds.

The procession is not very long, for this is a busy day and everyone is fully occupied. Those who are to take part in the dance require time for the necessary preparation, for the dresses have to be ceremonially correct; and on these occasions all of the most gorgeous blankets and beautiful jewelry of silver, turquoise, and coral, which constitute the riches of the people, are displayed; and others are busy welcoming the visitors who crowd all of the houses, and arranging the food to which everyone is welcome on this day of universal hospitality.

Soon the dance begins, each estufa being represented by about forty participants, half men and half women; the two sides dancing alternately throughout the day. Each side has its orchestra of sixteen musicians who chant the prayers that are the central motive of the whole affair; and to amuse both old and young, each estufa contributes its quota of De-

light Makers, grotesquely painted and full of harmless jokes, as characteristic a feature on all such occasions among the Pueblo Indians as are the clowns in the circuses among the Caucasian race.

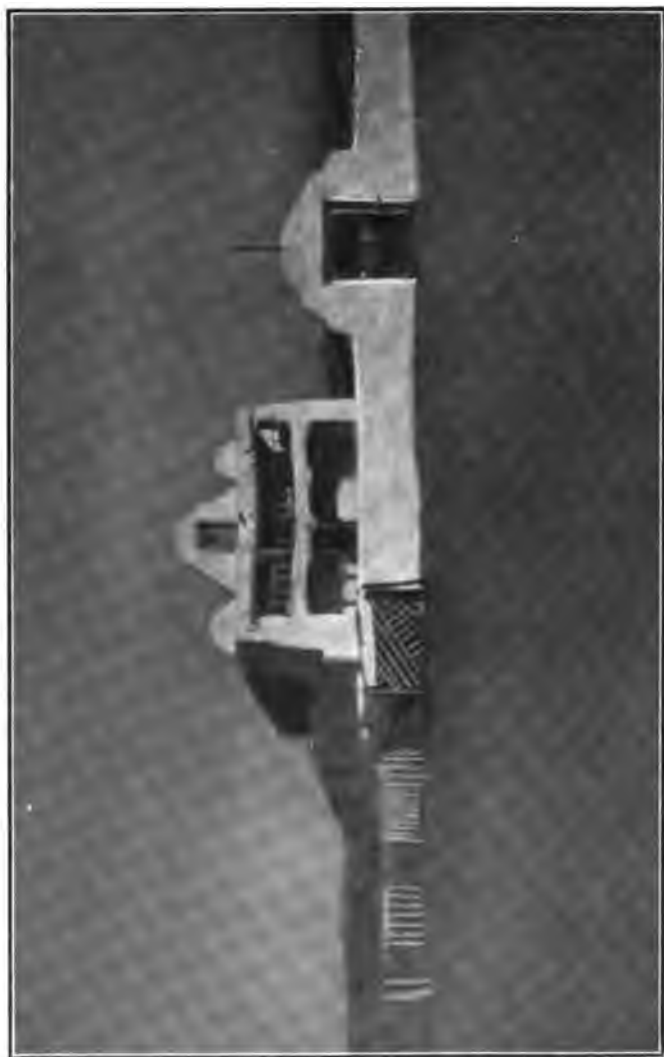
Of the dancers the women all wear "tablas," the high wooden head dress made of thin boards painted green and cut into various shapes; the men have green feathers on top of their heads.

The musicians are dressed in baggy white cotton pantaloons, with white cotton shirts hanging nearly to the knees and bound around the waist by a bright colored belt, and a vest open in front. Moccasins on the feet, a band of brilliant red around the head, and a tuft of red worsted braided with the back hair, complete the toilet.

All through the afternoon the dancers from the two estufas relieve each other, until near the setting of the sun. Half an hour before the closing, both bands of dancers appear at the same time, each with its own standard and its own musicians. They dance separately but close together and occasionally form one long line of all the participants.

Suddenly one division stops dancing and is drawn up in a double line at the south end of the plaza, with its standard erect. The other division forms opposite to the first. Then the drum ceases to sound and is carried away, and the two divisions unite, with both standards in front.

A gun is fired. The church bell rings loudly. The "canopy" is raised and the three "santos" taken from the booth and placed beneath it. All form in



CHURCH AND CAMPO SANTO AT COCHITI

procession and the line of march is taken to the church, where the statues are restored to their places.

The great ceremonial dance is ended!

During the Pueblo Revolution of 1680, Cochití was in the storm center, as Santo Domingo on one side and Jemez on the other were among the most determined of the pueblos in their opposition to the Spaniards. At the same time it was one of the few pueblos in which the priest was not killed on the 10th of August.

There is a tradition current in the pueblo as to the reason that the resident priest was not murdered here at the beginning of the rebellion of 1680, as so many of his brethren were, at Jemez, Santo Domingo, and other pueblos.

It is said that the sacristan of the church, who was an Indian, and consequently acquainted with the conspiracy, was greatly attached to his spiritual master, and could not bear the thought of having his blood upon his head. So just on the eve of the uprising he informed the priest that that night every Spaniard found in the village would be massacred. The padre in consternation asked how it was possible to escape, and was informed that it was impossible except through some disguise, as every attempt to leave the town would only hasten his destruction. "But," said the sacristan, "I have a plan. Take these zapatos [Indian sandal shoes], throw this manta over your shoulders, and carry this tenaja [water jar] in your hand. Go down to the river at

dusk, as if for water. No one will suspect you while so dressed and carrying the tenaja. Then cross the river and fly for your life." The priest followed the advice, and escaped to San Felipe, where he met a body of friends and so was saved.

When De Vargas came on his first expedition in 1692, he found the pueblo of Cochití deserted, although the fields were cultivated; but the people had moved to what they considered a place of safety, with many other Indians from San Marcos and San Felipe. After some negotiations and promises of immunity they were induced to return to their pueblo on October 20th. However, before the second expedition of De Vargas in the succeeding year, the pueblo was again deserted and the people had established themselves in a very strong position on the Potrero Viejo above the Cañada de Cochití. San Felipe, Santa Ana, and Zia were now friendly to the Spaniards, but the potrero was occupied by the combined forces of Cochití and Santo Domingo, with additions from San Marcos and Jemez. It is a bold and picturesque rock jutting out above the cañon, at a height of seven hundred feet, and was considered impregnable. Here occurred the decisive battle of the reconquest on the night of April 21, 1694, when the combined armies of the Spaniards and their Indian allies finally captured the fortress-like town, with no less than three hundred and forty-two women and children; — a victory which was followed by the burning of the mountain pueblo and the en-

forced return of the people to the old village by the river.

The church, which had been desecrated in 1680, and was in ruins, was rebuilt or repaired, no change being made in its location, and there it remains to this day.

A glimpse into the life of these people more than a hundred years ago can be had by looking into the old parish registry books of baptisms and marriages and deaths. You will find some of them, yellowed with age, and bound in wrinkled leather or vellum, at the house of the priest in charge. Outwardly they are not inviting, but the pages within show the careful record of each event, formally set forth, and in so concise a hand that four or five of the full entries are found on a single page. These are not the oldest books of registry, for unfortunately those are missing, and the principal set of those remaining begins May 18, 1776, just before our American Declaration of Independence, when the volumes were formally presented to the priest in charge by Mariano Rodriguez de la Torre, vice custodian; and the first act of the recipient appears to have been to number the leaves and certify on the first page that the book contained just so many "including the first and the last," so that no interpolation or destruction could falsify the record. The priest at that time was Fr. Estanislao Mariano de Manulanda, with whom spelling was evidently not the strongest point, but who added to his name a most elaborate rubric. Then,



in April, 1778, came Fr. José Madrano, who wrote a flowing hand and was satisfied with a simpler hieroglyphical sign manual; and after him, in January of the next year, came Fr. Antonio Cavallero, who ministered to these poor people for many long years and recorded the deaths of almost a generation. His was a round, careful hand, each letter being perfect by itself, and we watch it through the old volumes till age brought a tremor to the good man's writing, and after seeing the beginning of the new century he ended his labors in June, 1801.

Each record begins "En esta Yglesia y Mission de San Buenaventura de Cochití de los Queres," and the Christian names of the parties are always Spanish while the surnames are pure Indian, represented as well as the padre could do it, in our letters; and when in case of marriages either of the parties had been married before, the former partner is named. Thus under date of January 12, 1779, we have Juan Roque Saiguitigua, widower of the late Cathalina Hiinu, married to Maria Iqutaquia, widow of the late Miguel Zayatigua; while the next record tells of the union of two younger hearts in the persons of Miguel Huic and Ana Maria Sihai, a bachelor and a maiden.

To show the general style of Cochití names, comparatively few of which are heard now, the following have been collected from these records: Atziotza, Aitihiza, Cayatiza, Cuco, Cantlungua, Chigua, Catzuitza, Chapana, Cubuatigua, Capisi, Caitigua, Cauca, Camuya, Cutzuxi, Cautiguiatza, Giguez, Hayzi, Juguatz, Kaiguiya, Kaizero, Kaina, Munré, Mach-

ugue, Onagre, Quillaytza, Quinya, Quiastigua, Quia-  
guada, Raiguitigua, Raitiñi, Ruisiba, Saya, Siyagui-  
ugui, Satague, Taatigua, Tullatza, Tiguatigua, Ta-  
quiaya, Tzitizugunitza, Uaucitigua, Uxitigua, Zuzico,  
Zaiquiutegua, Zahaha, Zuesa, Yutiza.

The frequency of the termination "tigua" or  
"tega" among these names, is noticeable and sug-  
gestive.

## CHAPTER XII

### *Santo Domingo*

Santo Domingo is one of the most interesting of the pueblos. To those who desire to see the best example of an Indian ceremonial dance it is the most important of all, for there is no dance elsewhere to compare with that of the 4th of August at Santo Domingo. This has become so well known that travelers from the east arrange the time of their western tours so as to be in central New Mexico in the beginning of August, and make their attendance at this famous festival the central point of their travels.

The dance itself does not differ materially from the "tabla" dances in several of the other pueblos, but the greater population of Santo Domingo affords a large number both men and women from whom to select the dancers, and a much longer line of participants. While the number of those taking part in the dances varies from year to year, it will average about eighty from each estufa, or 160 in all; with orchestras or bands of about forty each, and nearly or quite ten Koshare or Delight Makers; so that altogether the number engaged in the ceremonies reaches 250. The orchestras are composed of the older men, whose dancing days are over.

Another reason that this is the most satisfactory

dance to see is that in Santo Domingo the public authorities control all of the proceedings and preserve perfect order; whereas in some of the pueblos situated in the midst of large Mexican populations — like Isleta or Santa Clara — the town is overrun by young men and boys on the festival day, and the occasion becomes more a Mexican holiday than a Pueblo one.

No festival is more easy to attend than that of Santo Domingo. The distance to Domingo station is not great, and usually extra trains are run between Santa Fé and Albuquerque and the nearest point on the railroad to the pueblo. The carriage roads from both north and south are excellent, and the most satisfactory way in which to enjoy the occasion is to arrive at the pueblo on the preceding afternoon and have the benefit of the preliminary ceremonies during the evening and early morning.

The pueblo is situated on the east bank of the Rio Grande a little above the mouth of the Galisteo. For its own good it is even too near the Rio Grande del Norte, and if we were accurately to give the locality of the old town we should have to say that it is situated one half in the river and one half on its eastern bank. For a number of years ago, in one of those occasional seasons when the sudden melting of the Colorado snows sends the water down in a great irresistible torrent, the river overflowed its banks, swept away hundreds of acres of land and buried half of the great pueblo beneath its waters. These calamities are not like the overflowing of low lands,

which may be used again when the water recedes. The spot on which Santo Domingo is built is high above the stream, but the torrent washing against the bank caused it to fall as it was undermined — the place which yesterday was covered with houses becoming today a part of the bed of the river. And so in less than a week a half of the pueblo was absolutely destroyed, the very soil on which the houses stood being carried down by the swift water towards the Gulf of Mexico.

The result is curious and makes this pueblo one of the most interesting to the visitor, for on the bank of the river stands one half of the old pueblo, composed of rows of houses built in the ancient style, two stories high and terraced, entered by ladders, and without entrance to the lower rooms from the street.

East of this, with an irregular plaza between them, is what may be called the new town, composed of the residences of those who lost their houses in the flood, and who have rebuilt in more modern style. The houses here are generally one story high, entered by doors from the street, many of them having "portales" or balconies, and some with a little yard enclosed with a neat "tapia" or wall of adobes in front. So that in the two sides of the town we have represented the architecture of centuries ago, when wars prevailed and convenience had to give way to safety, and the controlling idea was that of making the house a fortress; and the improved style of more modern days, when the fear of invasion or attack has

passed away, and ease of access and comfort of living are the points specially to be provided for.

The town covers a space stretching a little over a quarter of a mile from the river to the line of corals which form its eastern border and about as much in width, and is built in long lines of houses extending from west to east at right angles with the river and separated by streets that vary from fifty to one hundred feet in width; there are five of these rows of houses, ranging from twenty to one hundred feet in width, all those in the new town with not more than two exceptions one story in height, while the older part of town is very irregular in its architecture. Like several others of the larger pueblos Santo Domingo possesses two estufas, one near the center of the old town and the other a little east of the central plaza among the newer houses. Each is approached by a staircase or set of steps made of hard adobe and stone, extending from the ground to the roof of the estufa, and leading to a square opening from which descends a ladder to the floor within, which is as hard and level as though made of cut stone. Each estufa is about fifty feet in diameter and about ten feet high.

Among the old parish registers still in existence are many records which throw light on the life of the inhabitants of Santo Domingo more than a century ago. One of these record books now preserved at Peña Blanca contains nearly an equal number of entries of "naturales" (Pueblo Indians) and "ve-

cinós" (Spaniards), the first certificate being of the marriage of Luiz Quiteria and Maria Caieza on the 17th of February, 1771, "en esta mission de N. P. Sto. Domgo de los Queres"—"at this mission of Our Father St. Dominick of the Queres." As at other pueblos at that time, the surnames are all Indian, while the Christian names are Spanish, as appears above. In a baptism early in 1772, the child receiving that sacrament is mentioned as Jacinta, legitimate daughter of Agapito Chitaxa, and the god-mother was Ignes Quehaza.

The people seem to have been scrupulously particular in their outward conformity to the ceremonies of the Church, nearly every record of burial stating that the deceased made his confession and received extreme unction, and the register of the exceptional cases carefully mentioning that the last sacraments were not administered because the death was too sudden. In this a great change seems to have taken place during the next century, as at present it is quite rare for any Indian of Santo Domingo to come to the confessional, and even in times of sickness they are averse to receiving Christian ministrations. In this connection we may mention some of the ceremonies which it is believed are usually performed in infancy and after death, even when Christian baptism immediately follows in the former case.

It is said that on the fourth day of its existence each child is taken from its mother by a woman who is a near friend and carried to the summit of a neighboring hill at the time of the rising of the sun.

Then, as the great luminary appears, the woman holds up the child and scatters sacred meal toward the east, using a form of invocation and dedication, and finally puts meal into the tiny hand of the new born child and causes it also to throw it toward the brilliant object of their ancient worship.

The sun, the moon, the evening and morning star, and the rainbow, seem to be more or less sacred objects in many of the pueblos; and in several the vibrator or rattlesnake is held in veneration which is akin to worship.

Four days seem to constitute the important period at both the beginning and the close of life, for there is a general belief that the soul after passing from the body remains around its old abode for four days before taking its final departure to the spirit world. For this reason the door of the house of death is not closed during that period, a blanket being hung over the entrance, so as not to interfere with the return of the lost one to seek the shelter of its old home; and within are placed bread and meat, water and tobacco, that the spirit may eat, drink, and smoke.

The original settlement of the ancestors of the Santo Domingo Indian was in a place called Guy-puy, the ruins of which are still to be seen about two miles east of Domingo station on the banks of the Galisteo River. Tradition states that the town was destroyed by an extraordinary flood in the Galisteo, and the people then moved to the present location on the Rio Grande. This was long ago, as Oñate, when traveling up the valley of the Rio Grande in 1598,



found the pueblo located as at present, except as since washed out by the river floods.

After the establishment of the colonial government at San Gabriel, when the territory was divided into seven missionary provinces, Santo Domingo was named as the headquarters of the province of the Queres, and Fr. Juan de Rosas was placed in charge. Less than ten years thereafter, in 1607, the first church was built by Fr. Juan de Escalona, then the official head of the Franciscans, who remained in Santo Domingo until his death and was buried in the church which was a monument to his zealous labors.

At the time of the Pueblo Revolution, Santo Domingo was the scene of more martyrdoms than any other town, for it was the headquarters of a district which included San Felipe and Cochiti and had a large convento which afforded ample accommodations for the three priests who lived there together—Fathers Lorenzana, Talaban, and Montes de Oca. All three were killed on the first day of the uprising, August 10th; and when Governor Otermin on his retreat to El Paso, just two weeks later, stopped at Santo Domingo, which he found deserted, with his sad caravan of 1,500 men, women, and children, they broke open the doors of the church, which were securely fastened, and saw a great heap of earth in the middle of the floor; and on removing this discovered the dead bodies of the three priests buried in that hastily made tomb. Each was clad in the habit of the Franciscan order; and there Otermin was compelled to leave them, to continue his hasty flight.

Strange to say, the Indians had not taken anything from the church; all the vessels, ornaments, and pictures remained intact, and were taken possession of by the priests from Santa Fé and carried down to El Paso.

The old Mission Church was one of the largest and finest in New Mexico, but unfortunately, like much of the original town, it now lies at the bottom of the Rio Grande. After the first great flood had carried away nearly half of the houses, the river continued to encroach, little by little, every year at the time of the spring freshet. It was a gradual process of undermining and the line of destruction soon approached the location of the church. The Indians made desperate efforts to save the great building, of which they were justly proud, from destruction. Each spring they brought great trees and multitudes of evergreens, with which to make a barrier that would withstand the rush of the waters and prevent any additional erosion of the cliff. But the end was as inexorable as fate. Each year saw the line of the perpendicular wall move nearer and nearer to the cherished structure, and at length, in 1886, further resistance was useless, the foundations fell into the seething torrent, and soon not a vestige remained of the massive walls and the sacred precincts which had been hallowed for generations.

Before the final catastrophe, everything movable was carried away from the church; but the great structure itself is gone forever.

The only illustration which we can give of this old

historic mission, is a picture of the carved double door which was its entrance. Each side had upon it, in high relief, a large escutcheon with a coat of arms surmounted by a crown, and it was admittedly



DOOR OF OLD CHURCH AT SANTO DOMINGO

the most notable piece of wood carving of its kind in the whole of New Mexico. The photograph from which this is reproduced, was taken in stereopticon form in 1880 by W. Henry Brown, an artist then living in Santa Fé, to whom we are indebted for two

or three other pictures made at that time. That which adds peculiar interest to this illustration is the lifelike figure of A. F. Bandelier, then an ardent worker in the archæological field in which he afterwards became so distinguished, who is apparently studying the heraldic carving.

If we have no engraving of the church, we have a description of it in the journal of Lieutenant Pike, written while being conducted from Santa Fé to Chihuahua, under the orders of Governor Alencaster in 1807. Under date of Friday, March 5th, he writes:

“5th March, Friday, 1807.

“We arrived at the village of Santo Domingo at two o'clock. It is on the east side of the Rio del Norte, and is a large village, the population being about 1000 natives, generally governed by its own chief. The chiefs of the villages were distinguished by a cane with a silver head and black tassell and on our arrival at the public house captain D'Almansa was waited on by the governor of the pueblo, cap in hand, to receive his orders as to the furnishing of our quarters and ourselves with wood, water, provisions, &c.; for the house itself contained nothing but bare walls and small grated windows.

“After we had refreshed ourselves a little, the captain sent for the keys of the church; when we entered it, I was much astonished to find enclosed in mud-brick walls, many rich paintings, and the Saint (Domingo) as large as life, elegantly ornamented with gold and silver; the captain made a slight inclination of the head, and intimated to me, that this

was the patron of the village. We then ascended into the gallery, where the choir are generally placed. In an outside hall was placed another image of the saint, less richly ornamented, where the populace repaired daily, and knelt to return thanks for benefactions received, or to ask new favors. Many young girls, indeed, chose the time of our visit to be on their knees before the holy patron. From the flat roof of the church we had a delightful view of the village; the Rio del Norte on our west, the mountains of Sandia to the south, and the valley round the town, on which were numerous herds of goats, sheep and asses; and upon the whole, this was one of the handsomest views in New Mexico."

We have another glimpse into the life of the pueblo, not indeed of the church, but of the house of the priest or convento which immediately adjoined it, as described by Lieutenant Emory of General Kearny's staff. It was at the beginning of Kearny's celebrated march from Santa Fé to California. The first night had been passed near La Bajada, and on the morning of September 3d the General received an invitation to visit Santo Domingo. On the way they were met by the governor of the pueblo and other officials, and soon afterwards a party of Indians, fantastically dressed, appeared on horseback and performed various evolutions. Soon they arrived in the town, and here we copy from Emory's report:

"We were escorted first to the padre's, of course; for here, as everywhere, these men are the most intelligent and the most well to do, and when the good

people wish to put their best foot foremost, the padre's wines, beds, and couches have to suffer. The entrance to the portal was lined with the women of the village, all dressed alike, and ranged in treble files.

"We were shown into his reverence's parlor, tapestried with curtains, stamped with the likenesses of all the Presidents of the United States up to this time. The cushions were of spotless damask, and the couch covered with a white Navajoe blanket worked in richly colored flowers.

"The air was redolent with the perfume of grapes and melons and every crack of door and windows glistened with the bright eyes of the women of the capilla. We had our gayest array of young men out today and the women seemed to drop their usual subdued look for hearty signs of cordial welcome; signs supplying the place of conversation as neither party could speak the language of the other. This little exchange of the artillery of eyes was amusing enough, but I was very glad to see the padre move towards the table and remove the pure white napkins from the grapes, melons and wine. We were as thirsty as heat and dust could make us, and we relished it highly. The sponge cake was irreproachable, and would have done honor to any good housekeeper. After the repast the general went forward on the portal and delivered a speech to the assembled people of the town which was first interpreted into Spanish and then into Pueblo."

Since the destruction of the old church, a new one

has been erected, east of the town, and in this all the usual services and ceremonies are held. It is a creditable and commodious building, but of course without historic interest, and cannot in any way be included among the old missions which are the subject of this volume. The only present point of interest arises from the recent return of the Franciscan Fathers to this scene of their early labors and of the martyrdom of three of their brethren more than two and a third centuries ago.

## CHAPTER XIII

### *San Felipe, Santa Ana, and Zia*

These three pueblos, belonging to the Queres nation, are situated so nearly together that they may be united in one chapter, although San Felipe is on the Rio Grande, and Santa Ana and Zia are on the Jemez River.

Of the other Queres towns, Cochití and Santo Domingo are treated of separately, and Acoma and Laguna, which are included among the Queres although the language varies somewhat, are so distinct from the Rio Grande pueblos that they also require individual consideration and a chapter is devoted to each.

#### SAN FELIPE

San Felipe is situated only about twelve miles from Santo Domingo, and is directly on the west bank of the Rio Grande, having a high mesa as a background. It is very conspicuous to travelers passing on the trains of the Santa Fé Railroad, as there is only the river bed between; and the railroad being slightly higher than the town, the latter seems spread out especially for inspection. The church, which directly faces the river and the railroad, presents such a dazzlingly white appearance that it never fails to attract attention. Trans-continental trav-



elers on the Santa Fé line should bear in mind that there are just five existing Pueblo Indian towns that are visible from the trains. The first is Santo Domingo, about a mile west of Domingo station, and at the point where the railroad reaches the Rio Grande; a very fair view of the pueblo may be had



CHURCH OF PUEBLO OF SAN FELIPE

from the north side of the train. The next is San Felipe, about twelve miles farther west and a little north of Algodones station, and of this there is a fine view from the same car windows. Farther down the river, between Bernalillo and Alameda, the railroad runs almost directly through the pueblo of

Sandia, but there is little of interest to be seen as the little Indian village is almost swallowed by the large Mexican population of the valley.

After leaving Albuquerque and just after crossing the Rio Grande on a long bridge, at a distance of about twelve and a half miles, the train, whether going to El Paso or California, brings one to the large pueblo of Isleta. This is one of the most populous and altogether the richest of the Pueblo towns, with a vast expanse of vineyards, orchards, and gardens and an air of evident prosperity. Fifty-six miles farther west on the way to California the traveler arrives at Laguna, and will be well repaid for a short stop-over, even if he does not stay longer and visit Acoma. Until 1913 the railroad ran directly through Laguna, and of course afforded an excellent view of the pueblo, but in that year the line was changed about a mile to the north in order to avoid washouts, and the view of the town is not now as good as before.

But remembering the sequence of the Pueblo towns and the distances which separate them, one can see these five without the loss of an hour or the expenditure of a dollar, and gain a very fair knowledge of their appearance and the character of the houses which compose them.

To visit Santa Ana and Zia one must follow the Rio Grande down to the mouth of the Jemez River and then ascend the valley of the latter to the respective towns. Santa Ana lies about eight miles up the river and Zia is an additional eight miles. If

traveling by rail, the tourist will go to Bernalillo and obtain a conveyance at that place. As these two pueblos are on the direct road to the pueblo of Jemez, the three towns may be very comfortably visited on the same trip, and, as suggested under the head of Cochití, by arranging a tour in the midsummer, a number of very interesting festivals may be attended with very little loss of time, including that of Cochití on July 14th, of Santa Ana on July 26th, of Santo Domingo on August 4th, and of Zia on August 15th.

This province of the Queres is mentioned by every one of the early explorers. Coronado (1541) calls it Quirix, Espejo (1581) Quires, and Castaño (1590) Quereses.

In the first missionary organization, immediately after Oñate's settlement at San Gabriel in 1598, Father Juan de Rosas was assigned to the Queres province and San Felipe and Santa Ana are named among the pueblos placed in his charge. Zia being at quite a distance from the Rio Grande, was included in the Jemez province which was put in charge of Alonzo de Lugo. No doubt churches were almost immediately built at all the principal towns, which would surely include those which we are now considering. In the list that forms part of the report made by Benavides to the king of Spain in 1630, he says of the Queres nation: "Advancing four leagues further ahead, the Queres nation commences, with its first Pueblo of San Felipe, and it stretches out for over ten leagues into seven pueblos. There are

probably in them about four thousand souls, all baptized, with three very costly and beautiful churches and conventos, besides the ones each pueblo has. These Indians are very skillful in reading, writing and music on all instruments, and are masters in all occupations, through the great industry of the religious persons who converted them."

At the opening of the Pueblo Revolution in 1680 there were no Spaniards killed at San Felipe. There was no resident priest there, as the central convento was at Santo Domingo and the San Felipe church was served from there. It seems, however, according to Vetancurt, that there was a "capilla de músicos" there before that time, where the Indians were taught to sing church music. At the outbreak of the Revolution some Indians known to be friendly to the Spaniards were killed, but the Spaniards living in the vicinity fled to Sandia and thence to Isleta. Of course the church and everything connected with Christian worship in the old pueblo were destroyed in the first frenzy of the Revolution. During the thirteen years of Indian control the people moved from the old location of their town to the high mesa on the west side of the Rio Grande, a little above the present pueblo of San Felipe, and there they were found when De Vargas appeared in 1692. They accepted the reconquest, as most of the pueblos did in that year, and promised obedience to both the Church and State of the Castilians. When De Vargas returned in 1693 they remained faithful to their promise, as did the Indians of Zia, while their Queres

brethren in Cochití and Santo Domingo were foremost in opposing the reëntry of the Spaniards. This brought on a fierce antagonism between those pueblos, and the men of Zia and San Felipe were invaluable



RUINS OF OLD CHURCH ON MESA, SAN FELIPE

able allies of De Vargas. When reconquest was finally accomplished and the country pacified, a church was immediately built at the pueblo on the crest of the Black Mesa, and there its ruins remain

today, a very conspicuous object of observation from every passing railroad train. The ruins of the old pueblo on the mesa, and the church, which is the most interesting feature, are easily reached by the tourist and will repay the trouble of a visit a hundred fold. The view from the point where the church stands, up and down the beautiful Rio Grand Valley and on the eastward across the river to the picturesque profiles of the Tuerto and Sandia mountains, is one of unsurpassed extent and grandeur. The pueblo was built in a square, open toward the river but presenting a solid wall on the other three sides, being two hundred and fifty feet long by one hundred and ninety feet in width. The church, which is situated at the northeast corner on the very edge of the almost perpendicular wall of the mesa, measures fifty-four by twenty feet.

In the early part of the eighteenth century the high situation on the mesa was found to be too inconvenient for life in peaceful days, and the people again moved the entire town to its present location near the bank of the river, still retaining for the pueblo its original name of Kat-isht-ya. Here the present church was erected, and still serves the needs of the people. It is cared for most faithfully, being whitened every year until it glistens in the bright sunlight. An interesting feature connected with its recent history is that the followers of St. Francis, who founded the mission more than three hundred years ago, and baptized, married, and buried generation after generation of its people, until practically

expelled by the Mexican government in 1823, have returned to the field of their ancient labors and are again ministering to the descendants of their old converts. On July 9, 1900, after three-quarters of a century of absence, they resumed charge of the mission, in connection with those of Santo Domingo and Cochití, and the large parish which has its center at Peña Blanca.

#### ZIA AND SANTA ANA

The only Queres towns which still remain in the valley of the Jemez River are Santa Ana and Zia. All the others of the group which existed in the times of Coronado and Espejo have been abandoned or destroyed.

The first that was known of these towns was toward the end of the winter of 1540-41 when Coronado was making his winter quarters at Tihuex on the Rio Grande not very far from the modern Bernalillo. During the winter various explorations had been made, and, as spring opened, a captain with a small detachment of soldiers was directed to visit the pueblo of Chia, situated about four leagues north from the Rio Grande. In the old chronicles the name of this town is variously spelled Cia, Zia, Chia, Tsia, and Tria, but all unmistakably point to the same place on the Jemez River. The inhabitants are always spoken of as industrious and prosperous people, and when visited by the Spaniards they had the good sense to submit without opposition to the authority claimed by the new-comers, and when Coronado marched to the east in search of the illusive

Quivira, as a mark of special confidence, the four old bronze cannon which he had brought with infinite labor from Mexico, were left in their charge.

Forty years pass before the veil is again lifted and Zia is again seen. This time it is Espejo who is the discoverer. He tells of a visit to the province of the Cumanes, with five towns, the principal one of which was named Zia, and was a large pueblo having eight plazas or market places, and houses plastered or painted in many colors. The people were very generous and provided the Spaniards with an abundance of provisions and beautiful mantas made of cotton, which compared favorably with those then made in Europe or brought from China.

After the establishment of Oñate's colony at San Gabriel, when the Franciscan missionaries were sent out into separate districts, Santa Ana was among the towns apportioned to Father Juan de Rosas, whose headquarters were on the Rio Grande; and Zia was assigned to Father Alonzo de Lugo who was located at Jemez. Both of these padres were energetic men, and it is probable that a church was built in each of these towns within a very few years. According to Benavides' report, made in 1630, there were seven churches in the Queres province at that time, of which at least three must have been in the Jemez Valley, and Zia and Santa Ana were probably the most important of these. After the Pueblo Revolution of 1680 we hear only of those two towns on the Jemez River in this vicinity; the others had evidently been destroyed or abandoned.



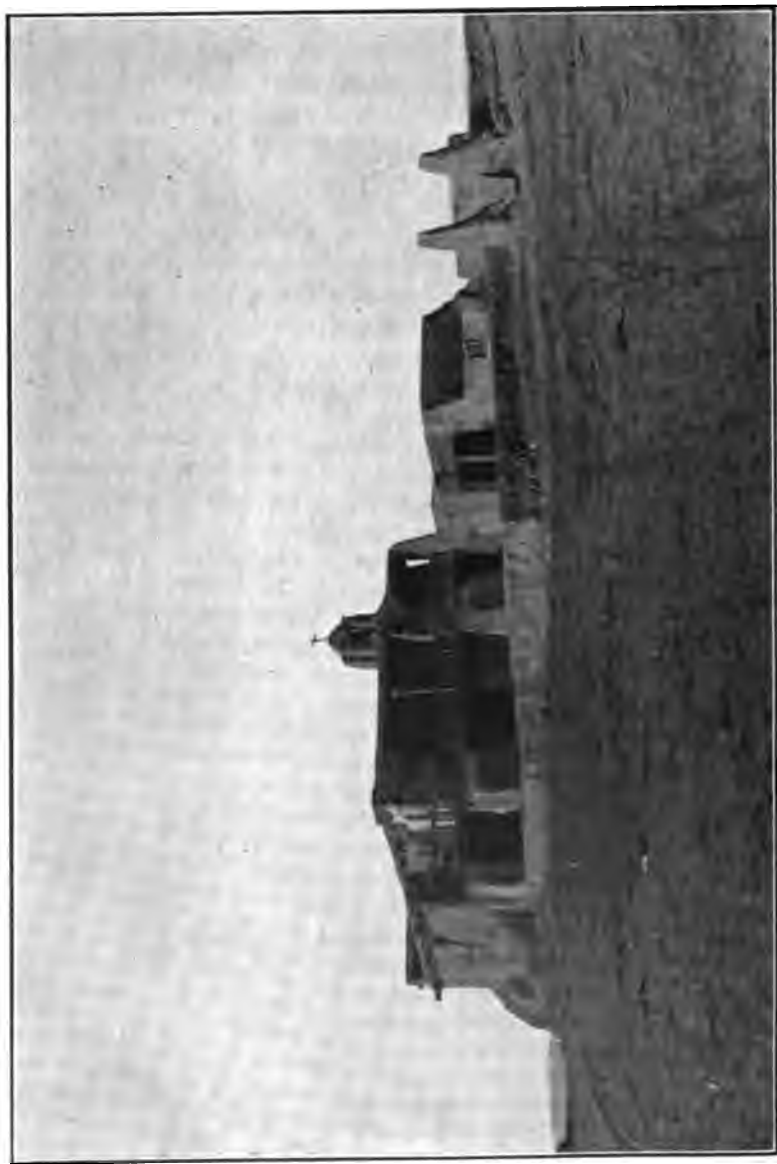
In 1687, when Governor Cruzate attempted the reconquest of New Mexico, General Reneros de Posada marched up from El Paso as far as Zia, where on October 6th a decisive battle was fought with the Indians from the neighboring towns, who were defeated with great loss; no less than six hundred being killed and seventy taken prisoners. These latter were condemned to slavery for ten years, except a few old men who were shot in the plaza. This is always referred to in histories as the "Battle of Zia."

Five years later when De Vargas came on his first expedition of reconquest, Zia and Santa Ana made no resistance, but were recovered to the Spanish authority both in Church and State. The reception of the governor and the accompanying priests in October, 1692, was a very notable occurrence, and was conducted with great ceremony. The oath of allegiance then taken was faithfully kept in 1693, during the second expedition of De Vargas, and the Indians of Santa Ana and Zia became very important allies of the Spaniards. By this they incurred the enmity of their Queres brothers in Cochití and Santo Domingo, and were largely instrumental in the capture of the Cochití stronghold of the Potrero Viejo. Bartolomé de Ojeda, who now was war captain of the pueblo of Santa Ana, was the leader of the loyal Indians in that vicinity in all the contests between the Spaniards and the natives from 1692 down to the decisive victory over the warriors of Jemez and their confederates in the San Diego cañon in 1696.

Both Zia and Santa Ana are situated on bluffs on

the east side of the Jemez River, which is almost a mile wide at that point, and the towns are reached by steep ascents. In Santa Ana — the original name of which is Ta-ma-ya — the houses are built of adobe, and the greater number of these are two stories high. There is one large estufa in the town, circular and forty-two feet in diameter. The windows, when they are not entirely open, are made of selenite, which is sufficiently transparent to answer the purpose and afford light. The town consists of three long rows of houses, parallel to each other, other buildings being placed irregularly, without any apparent desire for uniformity. The church is very long and built of adobe, with a tower, and a number of rooms adjoining, as was usually the case when the priest was resident. Among the noticeable contents of the church are two oval pictures, one of John the Baptist and the other of some unnamed saint, and two "santos," carved from wood, about two feet high. Over the altar is a large painting of John the Baptist and the Saviour, the latter much smaller than the Baptist, and with a dove over his head.

The pueblo of Zia is built on a bluff or mesa, without any regard to regularity of structure. The houses differ from those in other Indian villages, as they are mostly constructed of cobble-stones, with mud used as mortar. Some are two stories in height and others but one; according to the ability or necessities of the owner. The ovens are also built in the same way. The town now possesses but one estufa, and in every way is greatly reduced from its size



MISSION CHURCH AT SANTA ANA

and importance of three hundred years ago. Still it is highly regarded by the people of the other pueblos, and by the tribal Indians who come long distances to be present at the annual festival. This causes that fiesta to be perhaps the most brilliant in all of New Mexico, as multitudes of visitors ride in on horseback, especially from the Navajo country. The men wear magnificent blankets and the women brightly embroidered mantelas. The strings of beads displayed here on these occasions are of surpassing beauty and represent a great deal of money value, as the Navajos, as well as the Pueblo Indians of this part of New Mexico, keep what wealth they possess in this form, especially in fine coral. Long experience has taught them to be experts in the selection of fine specimens, and traders have learned that there is no imitation that can possibly deceive them. The writer knows of a case in which three horses, one with a saddle, and \$20 in money, were offered for a single string of fine coral beads.

The church at Zia is located at the northern extremity of the town, almost on the edge of the mesa, and at a considerable distance from both of the plazas. It is dazzlingly white both without and within, and in front there is a yard originally used for a burial ground, surrounded by an equally dazzlingly white wall and containing in its center a great wooden cross.

Zia being dedicated to Nuestra Señora de la Asuncion, the Assumption of the Virgin is naturally the prominent event represented in the ornamenta-

tion of the sacred building. The altar piece, which occupies the entire west end of the church, is of carved wood with a large canvas painting of the Assumption in the center, under which is another picture of the Virgin and Child being crowned by angels. Above these is an oval frame, and between oddly formed wooden scrolls is a representation of the Saviour, with outstretched hands as if bestowing a benediction, and on the sides are four other oval pictures of saints with the quaint surroundings which characterize the Mexican work of a century ago. The whole was the pious offering of Don Victor Sandoval and his wife, whose memory is kept fresh in the minds of the grateful people by the following inscription:

“Hizo este altar	Y de su esposa
a devosion de Don	Dna. Ma. Man-
Vitor Sandoval.	uela Ortiz en el año de
	1798.”

On the altar is the image of the Virgin of the Assumption, which, though small, is held in highest reverence as being the patrona and protectress of the pueblo. A silver crown rests upon her head and she is enveloped in a red mantle or robe so long that it spreads over the altar on all sides. This robe is bordered with green, the shoulders are covered with white lace, and black veiling is thrown over the entire figure. On her festival day (August 15th) this image is taken from the church and carried with great ceremony under a canopy in the procession,

and then returned for another year to its proper position in the church.

Both plazas contain objects which immediately arrest the attention of the observing tourist. In the center of the northerly one is a square pavement made of rounded stones which is about ten feet across, and in the other are two large stones conspicuously placed, one in the center of the plaza and one about twenty feet to the southwest.

Here, also, is a large wooden cross, and by its side a piece of worn and rounded wood just eighteen inches high. There is no difficulty in ascertaining what this latter is. It is the cherished remnant, preserved for almost two hundred years, of the great cross set up by De Vargas on October 24, 1692. Only the oldest officials seem to know that the pavement and the two stones are memorials of the events of the same day. Written history tells us that when De Vargas approached, with his little army, the Indians came out to meet him, their chief in advance, all carrying crosses in their hands; and thus escorted him to the plaza. Here arches and crosses had been erected in token of amity and welcome. The governor addressed the inhabitants, explaining to them, as he had to the other pueblos, their duties to God and to the Emperor, threatening punishment to the disobedient and promising rewards to those loyal to Church and State. He then took formal possession of the pueblo, and appointed officials from among the people; and the accompanying priests, Fathers Corvero and Barrios, pronounced absolution for all the

people for past offenses, and baptized a large number of the young who had not before received that sacrament; and the ceremonies concluded with the erection of a great cross, the chanting of hymns and the performance of the favorite dance of the people of Zia.

The tradition in the pueblo agrees substantially with this, and adds that the first meeting, where De Vargas addressed the people, was in the upper plaza, and the square paving was constructed as a memorial of that event; that the final ceremonies were performed in the lower plaza, where the great cross was placed, and that as it was being erected, De Vargas and his chief officer sat on two great stones, and those stones have consequently been preserved there unto this day. The cross was cherished and cared for with a kind of adoration, but time has done its work until only the fragment eighteen inches high remains. A new cross has replaced the old one, but the little piece of storm-worn wood, set up by the great reconqueror, is more sacred in their eyes than any structure of modern days, and more valuable than if formed of purest gold.

In recounting this history the white-haired elders of the people never mention De Vargas by any other name than that of "El Rey" — the King — he being the representative of the Spanish power and the highest official who had ever visited their country.

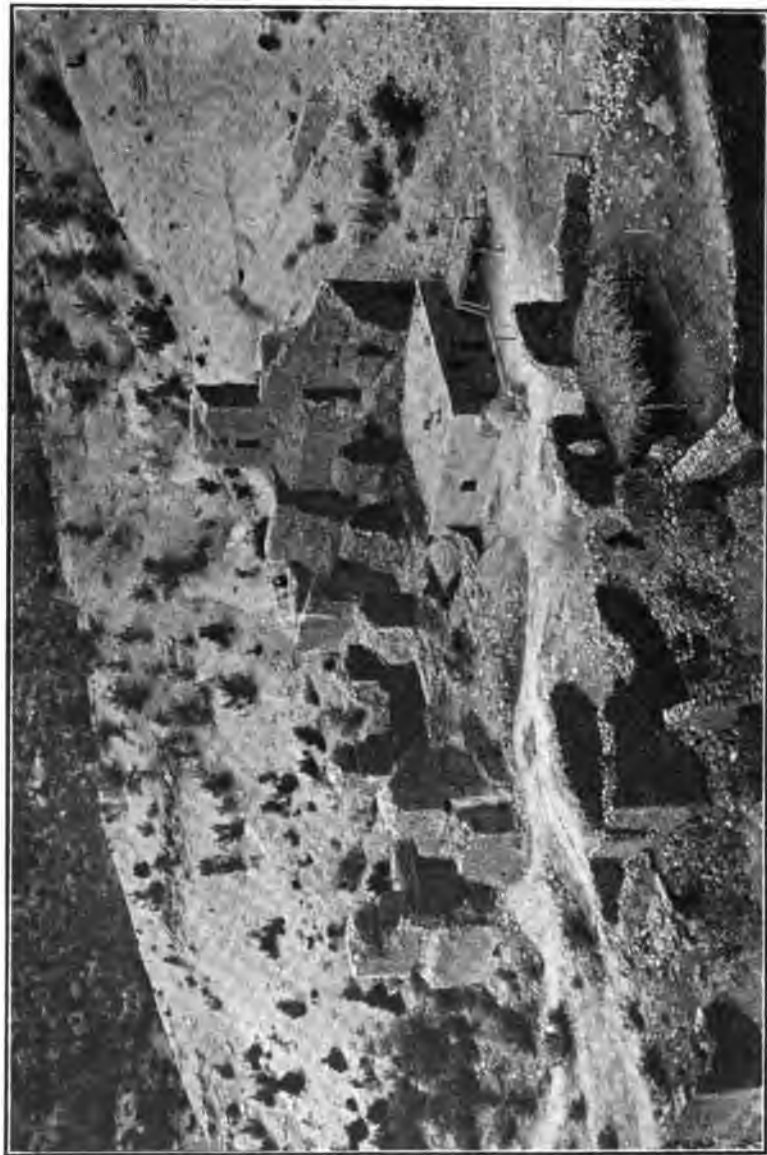
## CHAPTER XIV

### *Jemez*

The most beautiful ruin in New Mexico, beyond all compare, is that of the old Mission Church at Jemez; and the most beautiful picture of a ruin in New Mexico, without any doubt, is the magnificent photograph taken of the ruins of this church by Mr. Hillers in 1876. This is one of the splendid set of photographs of the Indian pueblos made by that eminent artist for the government, which are not only a triumph of artistic skill but constitute the most valuable illustration of the life and work of the Pueblo Indians before the coming of the railroads to the Pueblo country. The illustration which we print in connection with this chapter is taken direct from the Hillers photograph, and includes all the surroundings of the ruined Mission itself, with the mountain slopes as a background. The scenery in the vicinity is of much beauty, presenting the various aspects of mountain, mesa, valley, cañon, and river.

The Jemez Springs comprise a variety of mineralization and temperature rarely found in such a limited area. The Soda Dam is a curiosity of mineral deposit which alone is well worthy of a visit. All that the Jemez region requires to make it a favorite





**RUINS OF THE JEMEZ MISSION**

resort, both for health and pleasure, is more convenient transportation. At present, the best methods of reaching it are by carriage or automobile from Albuquerque or Bernalillo, or by driving or riding directly across the country from Peña Blanca.

The history of Jemez, so far as it has any connection with Europeans, began with the visit of Barrio-Nuevo, an officer of Coronado's army, in 1541. This occurred while Coronado was himself on the eastern plains seeking the famed Quivira, but the main body of his expedition had returned to Tihuex on the Rio Grande, under command of Arellano, and was awaiting the reappearance of its chief. With the double purpose of seeking new discoveries and obtaining supplies for the winter, Arellano sent expeditions in various directions.

Zia had previously been visited, but Captain Francisco de Barrio-Nuevo was directed to explore the country much farther to the north. He marched up the Jemez River to Zia, and then proceeded farther along the stream to Jemez, finding a continuous population in the beautiful valley and being well received by the people. From Jemez he crossed to the eastward, probably following the cañon of Santa Clara Creek to the Rio Grande, and then along the west side of that river to Yuque-Yunque at the mouth of the Chama, where the vicinity of the present Chamita station is still called Yunque. The captain was evidently a good explorer, as he penetrated to the north as far as Taos, and was the first European discoverer of that pueblo, as is narrated in the chapter relating to its Mission.

The return of Coronado to Mexico, early in the next year, left the Indians of Jemez in undisturbed tranquility, with only a recollection, which must have seemed like an imaginary dream, of the brief appearance among them of the bearded white men from afar, with strange language and stranger weapons, who had come and gone almost in a day.

Forty years passed and then Espejo appeared with his little company, after visiting Zia and enjoying the hospitality of its generous people. This zealous explorer describes the Jemez province (he gives the name as Ameyes or Amies) as containing 30,000 inhabitants, living in seven pueblos, most of which were in the valley, but one so far back in the mountains that it was not visited. The people resembled those of Zia, enjoyed a good form of government, and were well provided with all of the necessities of life. Espejo proceeded thence to Acoma, of which he had heard interesting accounts, and left the Jemez region again to its pristine condition, until the first settlement of the country under Oñate in 1598.

We have seen in another chapter how rapid were the movements of this enterprising leader, so that we need not be surprised that in less than a month after the first settlement at San Gabriel, Oñate explored the entire country in the vicinity of Zia and Jemez and was especially interested in the sulphur springs of that locality. He must have been impressed with the importance of this section of the country, for when the missionary work of the Fran-

ciscans was organized very soon thereafter, and the whole newly occupied territory was divided into seven provinces, Jemez was made the headquarters of one of these divisions, which included Zia and a multitude of small pueblos in the vicinity, and Fr. Alonzo de Lugo was sent to convert the inhabitants.

Thus Jemez became one of the original missionary centers, and its church was one of the first erected in New Mexico. In fact it soon became the most conspicuous scene of Christian effort and success, for when in 1617 Fr. Zarate Salmeron was appointed head of the Franciscan work in New Mexico, he took up his residence there, and became such a shining example of missionary zeal that his name has ever since been held in special veneration. In his own account of his missionary work he says he "sacrificed himself to the Lord among the Pagans" for eight years, chiefly among the Jemez Indians, of whom he baptized no less than 6,566; and he became so well versed in the Jemez language that he wrote a "doctrina" in that tongue.

A few years later, Benavides in his report to the king, tells us that the Jemez Indians, before his arrival as custodio, had become much reduced in numbers and scattered by reason of wars and famine, but that with much care they had been gathered again into two pueblos, one called San José and one San Diego, both of which had churches and conventos, those in San José especially being very sumptuous and beautiful.

When the Revolution of 1680 struck the country

like a whirlwind, there were two priests in the Jemez country, serving these two pueblos. One of them succeeded in escaping by the aid of Lieutenant Governor Garcia and the Spaniards from the Rio Grande settlements, but the other — Juan de Jesus Maria — was massacred on the fatal day of the uprising, being shot by an arrow while ministering at the altar.

One of the first acts of De Vargas after reëstablishing Spanish authority, was to recover the remains of this Franciscan martyr and re-inter them in the church at Santa Fé. A very interesting account of this transaction appears in the official report of De Vargas himself, comprised in Archive No. 61 of the documents taken to the Library of Congress from the New Mexican archives, and still retained there.

From the original document, it appears that on the 8th of August, 1694, in the presence of the priest, Governor De Vargas exhumed the body, which, according to the statements of an Indian man and woman, had been buried on the outside of an estufa in the ruined pueblo of San Diego de Jemez. He soon found the skeleton, which was conclusively recognized by its small size and the fact that the arrow remained in the shoulder.

The remains were brought to Santa Fé, and on August 10th De Vargas records as follows:

“On the said tenth day of August the Reverend Father Vice Custodio Fr. Juan Muñoz de Castro, and the other reverend fathers, came to present their

congratulations for my success and most of all to see the bones which were adjudged to be those of the Reverend Father Juan de Jesus, who was the apostolic preacher of the convent of the pueblo of Jemez, and who on the 11th day of August, 1680, was inhumanly killed. And having the said bones in my room, with the skull, I exhibited and showed them to them in a box of medium size with a lock and key; and it appearing that it was his wish to bury them the following day, in the meantime they remained in my said room to be carried thence for interment. On the eleventh day of said month of August, to carry forth for burial the bones and skull of the deceased missionary, Fr. Juan de Jesus, which are in my room where I sleep, there came the Rev. Fr. Juan Muñoz de Castro in company with the other wise fathers who are in this town, and asked me to proceed to the transfer and interment of the bones and skull before mentioned. And they proceeded to transfer and inter the said bones and skull, placed in the said box, closed and fastened, in the chapel which is used as a Parish Church for this garrison; which they did on the gospel side of the high altar, I, said Governor and Captain General, having been present with an escort of soldiers and subjects. Witness my hand with that of my military and civil secretary.

“D. DIEGO DE VARGAS ZAPATA LUJAN PONCE DE LEON.

“Before me

“ALPHONSSO RUEL DE AGUILAR,

“Secretary of Government and War.”

## CHAPTER XV

### *Sandia*

The pueblo of Sandia is situated in one of the most beautiful and fertile portions of the valley of the Rio Grande, about four miles below Bernalillo, at the foot of the Sandia Mountains. The town itself is located about a mile east of the river, the intervening land being covered with a luxuriant growth of cottonwoods along the river bank, forming a dense "bosque," with fields of corn and wheat, of melons, beans, and chili, and with fruitful vineyards of the mission grapes.

The pueblo itself is not attractive in appearance. It is built around an irregular plaza extending lengthwise from east to west and which is reached through still more irregular streets. The houses are generally one story in height, although two of those on the plaza, which have the appearance of considerable age, are higher. In front of many of them are water troughs, made of hollowed trunks of trees, and supported at a height of about four feet, by branched saplings firmly set in the ground. Large bee-hive-shaped ovens are also seen scattered around the plaza, and a number of these are set on top of the houses, which gives an odd appearance to the pueblo as first viewed from a distance, reminding one of the domes seen on buildings in the East.

The present pueblo is not very ancient, being the only one except Laguna that has been established since the arrival of the Spaniards. All this portion of the Rio Grande Valley was thickly settled when first seen by Coronado and his soldiers, and constituted the region known as Tihuex. But the old pueblo of Sandia, which became a center of missionary effort at a very early date, was abandoned or destroyed in the time of the Pueblo Revolution of 1680.

In 1748, Friar Menchero, the commissary general of the Franciscan organization, who had been engaged in missionary work for six years, wrote to the governor stating that he had "converted and gained over 350 souls which I have brought from the Moqui pueblo; bringing with me the Cacique of these Moqui Pueblos, for the purpose of establishing their pueblo at a place called Sandia," and he asked for possession of the land at that point so as to prevent any convert from returning to apostasy. Thereupon the governor acceded to the request, and the new pueblo was established in due form by the name of "Our Lady of Sorrows and St. Anthony of Sandia."

The original church in the old pueblo finds special mention in history as the final resting place of the remains of Friar Lopez, one of the three Franciscans who constituted what is usually called the Mission of Friar Ruiz, in 1581. After his martyrdom, the body of Friar Lopez was interred in the pueblo of Puará where he had lived with Friar Ruiz, and there remained for thirty-four years. In 1614,



Estevan de Perea, the commissary of the province, determined to remove it to what he considered a more important position, and the remains were therefore disinterred, in the month of February, and deposited in the newly erected church in the pueblo of Sandia, with great ceremony; a number of priests marching on foot, dressed in full robes. Tradition adds that when the procession began to move the bones of the saint commenced to perform miracles.

On the western edge of the town and across the wide acequia are the ruins of the old church, built under the direction of Padre Menchero immediately after the settlement of the pueblo in 1748. This was a building of considerable size, with walls of adobe fully three feet in width and so solidly built that though unprotected by a roof and exposed to the weather for many years, parts of them are still fifteen feet in height. The interior is very long and narrow, with transepts near the chancel; and the altar end is rounded, instead of having the usual hexagonal shape.

This church was evidently the center of an important station of the Franciscans. In front was a walled enclosure, in the center of which is still to be seen a great square adobe monument which was no doubt the base on which was erected a huge cross. On the sides and behind, are extensive buildings, once constituting the convento or monastery, and adapted to the accommodation of a large number of friars. These are still in good order and are occupied as dwellings by a number of Mexican families.

About forty years ago this church was abandoned and a new one built on a slight elevation just north of the pueblo, on ground covered with the ruins of ancient buildings, no doubt a part of the old town existing before the Revolution of 1680. As previously stated, Sandia is not an attractive town. The railroad runs within a hundred yards of some of its houses, but the impression given from the cars is far different from that derived from the passing glimpse at the immaculate streets of Santo Domingo, the glistening yesoed walls of San Felipe, or the thrift of Isleta. The houses look uncared for and some are almost ruinous, and the proverbial cleanliness of the Rio Grande pueblos is not characteristic of this one. There is no system in its construction, the houses being built apparently in the most convenient vacant spot, without regard to the lines of other buildings, or the straightness or width of any street. In fact it looks in this respect more like an irregular Mexican village than a town built by that methodical people, whose ancient cities, as both history and their ruins attest, were models of rectangular regularity and whose houses were so uniform in construction that one might walk on the even terraces from one to another around the entire interior plaza of a three-storied city.

But little pottery is made here, the people being agricultural. Besides the ordinary grains and vegetables, they raise considerable quantities of apples, peaches, apricots, plums, and grapes, the sale of the latter affording quite a considerable revenue.

## CHAPTER XVI

### *Isleta*

Isleta is the largest of the present Rio Grande Valley pueblos, with a population estimated at 1,250 or 1,300, a splendid domain of agricultural land and one of the most interesting Mission Churches. It is directly on the west bank of the Rio Grande, about thirteen miles south of Albuquerque, and it is here that the two lines of the Santa Fé Railroad system separate, one going south to El Paso and the other west to California. From the railroad station, the whole town is visible, with its surroundings of vineyards, orchards, and alfalfa fields; and to every train that stops comes a procession of women and girls bringing great trays of apricots and grapes, or peaches and pears, according to the season, and of bright colored pottery without regard to the time of year.

The name of Isleta, or Little Island, arose from the fact that the original village was stationed on a kind of island or delta between the bed of a mountain arroyo and the Rio Grande. The pueblo marked the southern boundary of the province which in Coronado's time was called Tihuex, and extended from Isleta northward until it met the Queres province near San Felipe, and included the Puará of Friar

Ruiz and Espejo, Sandia, and all the valley in the present vicinity of Albuquerque and Bernalillo. Benavides in 1630 describes this Tihua province and the church at Isleta as follows: "This nation includes fifteen or sixteen pueblos and perhaps 7,000 souls, all baptized, in a district twelve or thirteen leagues in length, with two conventos, that of San Francisco of Sandia and that of San Antonio of Isleta, in which there are schools for teaching reading and writing, singing and playing on various instruments. These two conventos are very costly and beautiful." Thus without going farther back we know that by 1629, when Benavides left New Mexico, Isleta was the seat of an important mission with a handsome church and convento and a resident priest. It is interesting to know that when the Tihua towns in the Salinas Valley, Cuará, Tajique, and Chilili, were attacked by the Indians of the Plains, and finally abandoned, their inhabitants came into the Rio Grande Valley and settled at Isleta, thus adding very considerably to the population of that pueblo.

At the time of the Pueblo Revolution of 1680 it had become a comparatively large town, with 2,000 inhabitants, and at the first news of the uprising it was designated as the point at which all the Spaniards should rendezvous for mutual protection. When Governor Otermin left Santa Fé on his retreat, he confidently expected to find the remains of the little Spanish army, and all the inhabitants of the lower country, congregated there. But Alonzo

Garcia, who was lieutenant governor, supposing that Otermin was killed in the uprising, and fearful of an attack from the Indians, had already left Isleta for Paso del Norte, taking with him many of the inhabitants of the pueblo as well as the Spaniards who had gathered there. Governor Otermin, with all the refugees from Santa Fé and the north, reached Isleta on August 27, 1680, but found it entirely abandoned and without a single inhabitant left to tell the tale of the retreat. It was not till the governor, with his long caravan of weary Spaniards, arrived at Alamillo, near Socorro, that they met and united with the similar procession under Garcia that had started south from Isleta.

In the campaign of 1681 for the reconquest of New Mexico, Isleta played a very important part. It was about the 1st of December when Otermin's army reached the town and found it reoccupied by Indians to the number of 1,500 or more. At first they were disposed to resist, but finally surrendered, renewed their obligations and brought many children to be baptized. During the year the old church had been burned, and its walls used for a corral for the animals owned by the people. Otermin continued his march as far as Sandia, and part of his army visited Cochiti and Santo Domingo, but he finally retired to Isleta where the re-Christianized Indians were threatened by those still in rebellion. Finally the expedition was abandoned and the Spaniards returned to El Paso, accompanied by the Christian Indians of Isleta who were afraid to remain, and who

subsequently established a new town in what is now Texas, where it still exists as Isleta del Sur.

More than ten years later, on the final reconquest of New Mexico by De Vargas, that remarkable general made Isleta his headquarters for a considerable time, while conciliating the Queres Pueblos and preparing for his successful march to Santa Fé. As soon as possible after the pacification of the province, the church was restored; that being the first business that was pressed upon both Spaniards and natives by the authorities, civil and religious.

The church in Isleta is very well located in the center of the town and fronting upon a large public plaza. It is one of the largest and most important in New Mexico, and is flanked with extensive buildings used as a residence for the priest, and other ecclesiastical purposes. The church itself is of adobe, one hundred and ten feet by twenty-seven feet in the inside, with walls four feet in thickness, and lighted by four high windows. It is floored throughout with boards, but contains no seats.

St. Augustine is the patron saint of Isleta, and so the church is dedicated to him, and his figure is of course the predominant one. There is the old statue, about two feet high, carved in wood, with black beard and tonsured head; the robes decorated with the figured gold which is a distinguishing mark of the ancient wood carvings which came in with the reconquerors; and there is the new statue of twice the size, beautifully colored, and characteristic of the style which the modern French priests have in-



MISSION CHURCH AT ISLETA

troduced. The latter is honored now by being the chief figure in the procession; but a good priest told me that the people had not transferred their affection to the new image, and mournfully insisted that it did not hear their prayers so well as the old one of their fathers.

In the body of the church are four large and ancient oil paintings; one of St. Bartholomew with the saw, one of a venerable saint with a square and book, one of Our Lady of Guadalupe, and one of Santa Rosalía. The latter is a very valuable and beautiful work of art, and will well repay a careful study. Behind the altar, on either side of the large statue of St. Augustine, are figures of the Virgin and St. Joseph; a larger image of the Virgin stands to the right; and in front is a small wooden carved statue of the mother of Our Lord in the antique Spanish style and no doubt cotemporary with the "old" San Agustín. On the walls around, are several crucifixes of various ages and styles, and an interesting painting of the Assumption, and a multitude of mirrors and painted lithographs of saints, in the embossed tin frames which were so general in New Mexico until recent years.

No mention of Isleta, far less a description of its ancient Mission Church, would be at all complete which did not allude to the extraordinary phenomenon, certainly believed in by thousands of people, known as the Rising of the Coffin of Padre Padilla. With no pretense of explanation, or any certainty of statement, we simply give the story as it has been



repeated for many, many years, and has the confidence of many, many people. As everyone at all familiar with New Mexican history knows, Juan de Padilla was the first Christian martyr of the Southwest. When Coronado's expedition set out on its return to Mexico in the spring of 1542, Father Padilla and his brother Franciscan, Luis de Escalona, announced their determination to remain among the Indians as missionaries, as long as they were permitted to live. So the Spanish army retraced its way back to civilization; and the two devoted Franciscans were left alone to endeavor to convert half a continent of Indians to the Christian faith. Tradition tells us that Juan de Padilla crossed the Great Plains to do his work in the far-famed Quivira, and History has crowned him as without doubt the first martyr to lose his life in that distant region.

Tradition again steps in, and tells us that in some way his body was transported from the scene of his martyrdom, and when a Christian church was erected at Isleta it found its resting place close to the altar in that sacred temple. History throws somewhat of doubt on this, as being difficult to understand, and suggests that the martyr whose remains are revered in the Isleta church is some other one of the early Franciscans who suffered death later and in the nearer vicinity, so that there is more probability of his entombment there; and the historian Frank de Thoma wrote a learned treatise on the subject in 1895 arguing that the sacred remains might be those of Friar Ruiz or one of his two companions who were martyred in 1580, or of one of the

twenty-one Franciscan missionaries murdered in the Pueblo Revolution just a hundred years later.

The local tradition, however, is untouched by any of these historic doubts, and clings tenaciously to the belief that the coffin entombed at Isleta contains the body of Juan de Padilla and no other. The story is no new one, but has existed for generations, and is briefly told by one of the most intelligent citizens of central New Mexico, as follows: "No one at Isleta has any doubt that the remains of Padre Padilla were brought from Quivira to the pueblo of Isleta and buried there within the church. The coffin was made from a large cottonwood tree hollowed out for that purpose. Everybody in that vicinity firmly believes that once every year the remains of the padre come to the surface, so as to be seen, and the people were allowed to view the body before it was buried again. Many claim to this day to have pieces of the clothing that the good old priest wore, made of a kind of serge. I lived not far away when a boy and heard the story all my life, and it never occurred to me to have the slightest doubt of its truth. The old people all believe that on a certain day the coffin in some mysterious way pushes itself up through the earth to the very surface, and the remains of the saint are then exposed, being very well preserved, dry as a mummy, with long dark whiskers; and that even his clothing is in a remarkable state of preservation. Many of the people have little pieces of the grave clothes, which are supposed to have worked many extraordinary cures."

Whatever version of the tradition is correct and

whatever may be the exact facts, the belief of thousands of people must have some foundation, and this strange story adds to the interest of the old church; and the place where the coffin is said to rise periodically is certainly an object of interest.

Isleta is admitted to be the richest and most prosperous of all of the Pueblo towns, and this has been true for many years. It possesses a large acreage of very fertile soil, and the people have shown much intelligence in raising diversified crops, including many kinds of fruit, instead of confining their products to a few kinds of grain. The beautiful vineyards that surround the town are a delight to the eye, and produce enormous crops of the Mission grape, which is one of the most delightful varieties for eating, as well as an excellent wine producer. Apricots, peaches, and pears are also raised in large quantities.

As a rule the Pueblo Indians do not accumulate money. As a people they are not accumulators of any kind; but are generally satisfied to raise enough produce to meet the needs of life, year by year, without any desire to heap up riches. In most of the pueblos the wealthiest of the people are those who possess the most Navajo blankets and strings of fine coral or turquoise beads. What they have acquired, over and above the requirements for current living and the raising of a family, is invested in that way or in a few animals.

But at Isleta it is different. Here for many years there have been really rich men, rich according to

the American standard of wealth, in the gold and silver coin of the realm. A curious piece of history, not usually known in these days, gives a remarkable illustration of this fact.

In the time of the Texan invasion, in 1862, the United States army officers in charge of the finances in New Mexico, suddenly found themselves entirely without funds. On account of the slow and difficult communication across the Great Plains, between the Missouri River and the Rocky Mountains, transportation was irregular, or perhaps in the vast transactions of the great war someone had forgotten to transmit the necessary money for the maintenance of the little Union army far away on the Rio Grande. At all events the paymasters were without funds, and every resource was exhausted. There were no banks, and the merchants had need of all their available funds. It was then, when all ordinary methods had failed, and the officers were almost in despair, that the person from whom they secured the necessary money to meet the immediate exigencies of the army was the governor of the pueblo of Isleta, a very intelligent and fine looking Indian, named Ambrosio Abeytia. He was considered at the time to be the wealthiest Pueblo Indian in the Territory, and without any hesitation he furnished the American commander with \$18,000 in specie, merely taking a receipt in recognition of the obligation. Years passed without his making any claim upon the government for this amount, as he imagined that it would be returned without request on his part when

it was convenient to the national authorities; but after waiting twelve years, he concluded to take a trip to Washington on the subject and proceeded there accompanied by his nearest friend, named Padilla, who was also for a number of years governor of Isleta, and by John Ward, then the United States Indian agent for the Pueblos. It is gratifying to know that through the personal interest of General Grant, then president of the United States, he received the amount so generously loaned in the time of need, with the thanks of the government. Hon. Amado Chaves, who has since held many positions of honor, was then a young man in the Interior Department in Washington, and was called on to take charge of Don Ambrosio during his sojourn in the capital and accompany him on his return to New Mexico; and he gives a most interesting account of the interview between General Grant and the Isleta governor, in which he acted as interpreter.

In many respects Isleta is one of the most interesting of all the pueblos. Its people are certainly the best known of any Pueblo Indians to the general American public, for the town is so conspicuous from the Santa Fé Railroad, and so easy of access from Albuquerque, that it is seldom without visitors, and its women are never without a fair representation in front of the Alvarado Hotel and the Harvey curio establishment, for the benefit of the tourist travelers on each passing train.

There are a number of festivals during the year when an opportunity is afforded to see the cere-

monial dances of the people; some of these are similar to those to be seen at other pueblos, and some are peculiar to Isleta itself. The great annual festival on the Saint's Day of San Agustin, the 19th of September, is the largest affair of the kind, but is less interesting to the tourist than similar occasions in some more remote pueblos, because of the enormous crowd of visitors from the neighboring towns in the Rio Grande Valley, who literally take possession of the pueblo for that day. In the course of time it has become more of a Mexican fiesta than an Indian one; the people of the pueblo being almost crowded out of their own town, or rather, showing their extreme politeness and hospitality by giving way to the visitors who fill the plaza and the streets and many of the houses themselves.

There is a festival, or rather a succession of festivals, of which foot races are the feature, held on Sundays in Lent, ending on Easter Sunday, in which a race course 320 yards in length is prepared, and sixteen contestants, eight on each side, take part. Then there is another festival in the spring, popularly known as the Acequia Dance; and a peculiar celebration, exclusively belonging to Isleta, which precedes the regular festival of San Agustin by about two weeks, and is known as the festival of San Agustinito (the Little St. Augustine).

All of these are connected with religious services in the old Mission Church, which thus hallow the enjoyments of the people.

## CHAPTER XVII

### *Laguna*

With the possible exception of Isleta, Laguna is the best known of all the pueblos to the traveler, as the main line of the Santa Fé Railroad, until very recently, passed directly through the lower edge of the town, and a full view of the entire pueblo was afforded to the passengers.

It is sixty-four miles west from Isleta and seventy-nine from Albuquerque along the railroad, but less than fifty miles from either in a direct line, and is the center of one of the most prosperous and progressive of the Pueblo Indian communities. That very spirit of progress, however, has been a detriment rather than a benefit to the village of Laguna itself, as the people who were originally concentrated in the one town have become scattered in various communities in order to carry on their farming operations to better advantage. In consequence of this, the town is almost deserted in the summer, and even in the winter many of the old houses are vacant and going to ruin.

The pueblo is built upon a great mass of rock which rises gradually from the San José River on the south, and has been so smoothed by more than two centuries of constant passing of moccasined feet

that its polished surface glistens in the sunlight. The usual lines of travel are deeply indented in the rock by this same constant use, and these lead up from all sides to the center of the town where the old church stands with its walled yard in front. The windows in the houses, where there are any, are "glazed" with sheets of selenite, a crystallized gypsum which is semi-transparent, and affords a fair degree of light, although objects cannot be distinguished through it. Until the introduction of glass from the United States, all the windows in central New Mexico were filled with selenite, while in those north of Santa Fé mica was used; in each case the translucent substance most easy to obtain near at hand being employed.

Laguna is one of the pueblos whose whole history is known to us, as it was founded in 1699. Shortly before that time Indians from Acoma had settled near where Laguna is situated, for farming purposes, and on account of the fine hunting for deer and antelope in the vicinity. They were joined by residents of Zia, Zuñi, and other neighboring pueblos and were permanently established as a settlement about the time of the visit of Governor Cubero in July, 1699. A dam in the San José River caused the formation of quite a lake, from which the town received its name. At one time it contained no less than nineteen distinct clans, but many of these are now extinct. The population, however, has steadily increased; being 1,384 in 1905, and 1,583 in 1910.

In several respects Laguna differs from other





MISSION CHURCH AT LAGUNA, SHOWING CONVENTO

pueblos. It is very progressive and fully half of its population has abandoned the old customs and shown a desire to meet modern conditions. No doubt this is largely owing to the influence of three young men, all surveyors, who came together to Laguna about 1870, settled permanently in the town, and married Pueblo Indian girls. They have lived there ever since, engaged in almost constant official surveys. Each of them in turn has been governor of the pueblo. Their houses were clustered around the old depot, just below the pueblo, and were surrounded by fruit and shade trees. Colonel Walter G. Marmon died a few years ago, leaving an interesting family, and Colonel Robert G. Marmon and Major George H. Pradt remain where they settled years ago.

When the new progressive element began to assert itself there were sharp disputes between them and the conservatives, and a number of the latter emigrated to Isleta. The progressives had strength enough to bring about the abandonment of the old ceremonial dances, and on the death of the cacique prevented the election of a successor, so that the pueblo has been without a head to its ancestral religion for a number of years. These changes, and the scattering of the people in search of better agricultural land, have loosened the hold of the old faith and the multiplicity of different clans into which the people were divided is gradually dying out.

More than two hundred of the younger generation of both sexes are graduates from Carlisle and other

schools, and many of the men are employed by the railroad company in work of various kinds; this has introduced a considerable knowledge of English, while the older generation spoke only the Queres language, either here or at Acoma. In this the people differed from those of the pueblos in the Rio Grande Valley where everyone speaks Spanish as well as his native tongue. This condition at times leads to surprises and some amusement. A short time ago the writer was visiting the pueblo, making a few kodak pictures, some of which are reproduced in this volume, and wished if possible to obtain a view of the interior of the church. But the doors were locked and the only key in possession of the sacristan. Directed by some of the people who spoke Spanish, he soon found that aged official, but unfortunately the latter understood neither Spanish nor English, while the writer knew no Queres; so the sacristan indicated that he would go for an interpreter and soon brought out from a house near by a dusky maiden attired in full Indian dress, showing the shapely ankles and small bare feet characteristic of the Pueblo girls, who was supposed to know a little English. In very simple words and slow enunciation the writer told what he wanted and all proceeded to the church, which proved to be very dark within, as it was in the afternoon and the only light came from the open door on the east. So the writer said, continuing the deliberate style in order to be understood, "It — is — too — dark — here," whereupon the pretty maiden looked up and quickly

responded, "Yes, you would need a time exposure here." Explanations followed the surprise, and it appeared that the girl had spent five years at Carlisle. A short time after in going the rounds of the houses looking for curiosities, with the usual question, "Quien tiene cosas antiguas, como hachas de



MISSION CHURCH AT LAGUNA, FRONT VIEW

piedra?" the girl who was addressed answered, "I don't understand you, I don't know any Spanish," and a similar explanation followed.

The parish church, as in most of the pueblos, is by far the largest and most imposing building, and its commanding position on the summit of the stone

bluff, makes it especially prominent. The building itself is about one hundred and five by twenty-three feet, built of stone, and on one side are a number of rooms originally used by the Franciscans who erected the church, for themselves and visiting brethren. In the front wall above the roof are two openings, in each of which an antique bell is hung, the whole being surmounted by a plain cross.

The interior of the church is well worthy of a careful inspection. The ceiling is of the usual carved and ornamented vigas, and the walls are carefully plastered and in good repair. Along both sides of the nave is a line or belt of painting four feet wide extending from four to eight feet from the floor, made up of many repetitions of two designs, which in bright red and yellow and green, with heavy border lines of black, are quite effective. The walls of the chancel, both behind the altar and on the sides, are painted in a kind of arabesque; on the right is a painting of Santa Barbara with her tower, and on the left one of San Juan Nepomuceno holding a cross in the right hand and a palm in the left. Between these two is a large picture of St. Joseph on elk skin, undoubtedly the largest painting on skin in New Mexico and perhaps in the world, and above this is a representation of the Three Persons of the Trinity. The front of the altar, which is nine by four feet in size, is entirely covered with skin so tightly drawn that without a careful examination the painting upon it appears to be on wood. One single skin used here is no less than seven feet long.

This and its surroundings are covered with Christian symbols, and quaint images of saints are seen on every side, but singularly enough on the ceiling just above are the emblems of the older native religion; the sun, the moon, and the rainbow being most prominent. Near the sun are two white stars representing morning, and near the moon are eight yellow stars representing night. This curious combination of Christianity and paganism is found in some other Pueblo churches, and is in evidence in many of the ceremonial dances which are held on Christian saints' days; and it shows the attempt to engraft the new religion upon the old without too much friction, practiced by some missionaries, in contrast with the system practiced by others of insisting on the complete eradication of the old.

We present three pictures of this very interesting church, which has experienced no substantial change from the time of its foundation more than two centuries ago. The largest of these is from a striking photograph showing the church building and the double storied convento as it appeared thirty or forty years ago. Another is a direct front view taken from the foot of the steps which lead from the little irregular plaza to the open gateway. The third is taken from a wall on the east side of the plaza and includes the entire walled "campo santo" in front of the church.

One of the most remarkable lawsuits in the history of jurisprudence appears upon the records of the Supreme Court of the Territory of New Mexico in

1857, under the title of the "Pueblo of Acoma vs. the Pueblo of Laguna." It related to a picture which for many years hung in this very church. While the decision is on record, there are different versions of details, and we give the one adopted by the *Chicago Record*.



MISSION CHURCH AND CONVENTO, LAGUNA

The lawsuit was brought to determine the ownership of a picture of St. Joseph, which, it is claimed, was brought to Acoma in 1629 by Fray Ramirez, to whom it was presented by Charles II of Spain. St. Joseph is the patron saint of the pueblo of Acoma, and this picture was an object of especial veneration by the natives, not only because it was a gift from

the king, but because it was supposed to possess miraculous powers. Whenever an attack from the Apaches was expected, whenever a drought dried up the water in the irrigating ditches, whenever an epidemic of smallpox or other pestilence prevailed, whenever the children were ill, and whenever the tribe started upon its annual hunt, St. Joseph in the chapel was always appealed to as regularly and with the same faith as the incantations of the medicine men. Acoma was prosperous and the peace and health and wealth of the village were piously attributed to the possession of that picture.

The neighboring pueblo of Laguna was not so fortunate. While Acoma prospered in all respects, Laguna suffered from continuous evils. The crops failed, cloudbursts destroyed portions of the village, epidemics carried off scores of children, calamity followed calamity, so that at last they sent a commission to Acoma asking the loan of the picture of St. Joseph, in order that he might restore prosperity and bring blessing to the afflicted town.

It was a most unusual and momentous occasion, and required many long and solemn councils before the decision could be reached. The Lagunas enlisted the coöperation of their priest, who had a consultation with the missionary at Acoma. They appealed to Father Mariano de Jesus Lopez, the superior of the Franciscans, who ordered a season of prayer and penance in both villages, at the close of which the caciques were to draw lots for the saint, believing that God would direct the result.

The lot decided in favor of Acoma, and the Laguna



Indians were so indignant that they determined to take the saint by force, and while the people of Acoma were celebrating their victory, a band of Laguna warriors broke into the chapel and stole the picture. When the theft was discovered there would have been a bitter and bloody conflict but for the intervention of Father Mariano, who persuaded the Acomas to be generous and let the Lagunas have the benefit of the influence of the miraculous picture for a few months, provided they would agree to surrender it at the end of that time. His advice prevailed, and the Lagunas made many promises, which they were never willing to fulfill. There was a change in their condition immediately after, and they prospered immensely, which, of course, was attributed to the presence of the precious picture, and they feared that if it were returned to Acoma their luck would change. So time passed and, notwithstanding the admonitions of Father Mariano and the priest at Laguna, the Indians refused to part with the picture, which was protected by a guard day and night for more than half a century.

Finally, the people of Acoma appealed to the courts and filed a bill for a mandamus compelling the pueblo of Laguna to return the saint to its lawful owners.

There were few newspapers in those days, and very little information of current interest was published, so that we have to depend upon tradition for the history of the case. All we know is that it was hotly contested, and that the lawyers' fees made

both pueblos poor. Judge Kirby Benedict, sitting as chancellor, decided in favor of the original owners, and ordered that the Lagunas surrender the precious painting to the cacique of the Acomas.

When the decision became known the latter appointed a delegation to bring the saint home. While they were on their journey half way to Laguna they found the saint resting against a mesquite tree. They considered this a miracle, and the people still believe that when St. Joseph heard of the decision of the court he was in such a hurry to get back to his home in Acoma that he started out by himself. This extraordinary picture still hangs over the altar of the little chapel at Acoma, and the faith in its virtues has never failed.

## CHAPTER XVIII

### *Acoma*

#### *The City of the Sky*

This famous pueblo and its massive Mission Church are situated about twelve miles south of the Santa Fé Pacific Railroad and are reached from the stations at Laguna and McCarty's.

Few travelers who have visited Acoma would fail to agree that it is the most wonderful habitation of man in the United States, and better worth a visit than any other, east or west. It is absolutely unique in its location, and well deserves the name of the "City of the Sky," so often applied to it. The giant rock on whose summit it has its seat, rises perpendicularly nearly four hundred feet from the great plain below, which is itself over seven thousand feet above the sea. The cliff, or mesa, as every elevation with a level top is called in New Mexico, has been well compared to a lofty rocky island of the sea; the only difference being that one is surrounded by water and the other by air. The area of its summit is not far from a hundred acres, but it has a remarkably rough and irregular contour, indented by deep bays which almost bisect it, and by a multitude of lesser chasms; so that its circumference re-

sembles that of the rocky islets on the coast of Maine or of Norway.

Not far away, a most striking feature of the wonderful landscape which is presented on all sides of this gigantic cliff, is its elder sister, the Enchanted Mesa — Kat-sí-mo — higher even than the mesa of Acoma, and which all believe to have been the site of the original city. Its story, as it has come down by tradition from that fateful day, is that its summit was the impregnable throne of the Ancient People who tilled the beautiful valley below, long centuries ago; and that it was only accessible by the narrow perpendicular pathway, in which the little niches for hands and feet cut in the solid rock made a ladder of stone up the dizzy height. Suddenly, in the time of summer work, when every man and nearly every woman was busy in the fields in the valley far below — only three old women, too feeble for the terrible climb, being left in the deserted town — came a terrific storm; the lightning struck on the edge of the cliff just where the strange stone ladder was indented, and scaled off a great fragment of the mighty rock, which crashed down to the plain, carrying with it this sole method of communication with the great world below.

The industrious Indians in the fields were cut off forever from their ancient homes, and the three sad watchers on the heights lived out their solitary lives, until death once more united them with their more fortunate kindred. These latter, finding a return to the lofty summit impossible, built their new city



THE OLD MISSION AT ACOMA

on the adjacent cliff and called it "Ah-ko," the Acuco of the first Spanish explorers and the Acoma of today. The unique formation of this wonderful aerial city makes it easy of identification through all the chronicles of the early explorations, and on the ancient maps it always appears situated on the summit of a lofty mesa, and is the only town that has any such topographical distinction.

The history of Acoma is perhaps the most romantic of any of the Pueblo Indian strongholds. It was first heard of by Friar Marcos in 1539, by the name of Ahacus. Then came Alvarado, a year later, and we have the first description of its wonderful location. Forty years afterwards came Espejo and his little company and stayed for three days as guests within the pueblo.

After Oñate's settlement at San Gabriel in 1598, he visited Acoma and was received in friendly manner, but the leading chief, Zutucapan, endeavored to have the Spanish governor enter a large estufa, in which he was to be killed; and this plan only failed through the suspicions of Oñate, who declined to make the proposed visit. Within a month after, Don Juan Saldivar, the nephew of Oñate, with a small party, was attacked on the cliff by the Acomas under the same old leader, and after a terrific combat Saldivar was killed, and five Spaniards, driven to the edge of the mesa, were forced to leap for their lives, but by wonderful good fortune, considered by the Spaniards to be miraculous, escaped death, and only received severe bruises.

To avenge the death of his brother, came Vicente Saldivar, with every available soldier, from San Gabriel, on January 21, 1599, and found the Indians massed in great numbers on the heights of the mesa. The natural fortress seemed impregnable, but the Spaniards succeeded by strategy in reaching the summit in the night, and a terrific conflict ensued, lasting almost three days, and resulting in the burning of the houses of the pueblo and the destruction of nearly all of the Indians. It is perhaps the most famous battle in all New Mexican history.

The small remaining population accepted the sovereignty and the religion of the Spaniards, and a large church was built about 1629 by Friar Juan Ramirez. Some historians insist that this is the church which still exists, and that it is almost the only original edifice that survived the Revolution of 1680. Others contend that the original structure was destroyed at the time of that revolution, when the Franciscan missionary, Lucas Maldonado, was ruthlessly martyred by the people he had come to serve. The church itself, whether the original edifice or reconstructed after 1693, is one of the most remarkable of all the ancient missions which have survived the ravages of time; and has recently been selected as the model from which the New Mexico building at the Panama Exposition at San Diego has been designed. The building is of enormous proportions, one hundred and fifty feet long and forty feet high, and exceedingly massive. The pic-

tured illustration gives an excellent idea of its appearance. It includes, besides the church proper, the convento rooms and cloisters which tell of the time when it was a center of missionary effort. The writer has slept at night in one of these ancient chambers and found it as peaceful a resting place as in the days of the old Franciscans.

The crowning wonder, however, of this great adobe Mission—that which makes it absolutely unique among the churches of the land—is that every particle of its substance was brought, painfully and laboriously, up from the plain below. The great rocky mesa on which Acoma stands is utterly devoid of earth. There is no soil for vegetation, far less for timber; there is no clay for adobes; not even common soil to form a graveyard, where the dead may meet their mother earth. The rock of the great cliff has been worn to smoothness and polish by the storms of heaven and the feet of man; any foreign substance is quickly washed away by the summer showers; the whole surface is as hard as adamant. So every ounce of material in the great adobes which form the massive walls, has been brought up from the depth of the valley below, and in the most laborious way ever known to man. For in those days there was no road or trail but the almost perpendicular passage in the cleft of the great cliff; no animal could possibly ascend, and every burden was brought on the backs of men, to whom one misstep would bring destruction. No one who has not seen the ancient places of ascent can under-



stand the toil, the patience, and the dangers that were involved. And the walls were far from all, for the wide roof required timbers forty feet long and more than a foot square; and these were brought by men — not horses — twenty miles from the San Mateo Mountains, and then carried up the dizzy height — how, no ordinary modern white man can well imagine — up those three hundred and fifty feet toward the sky, to form the covering of the House of God.

Where in the world is there such a monument of zeal and self sacrifice! And more than this. The graveyard is a greater miracle than the church itself. There was no earth on the storm-swept mesa in which to bury the dead, and to inter them in the valley would be far from consecrated ground; and even if there had been earth, the square in front of the church sloped off too rapidly to hold it for a single year. And so these same Indian wonder-workers built a stone wall around a square two hundred feet across, a wall forty-five feet high at the outer edge, like a giant box, and then little by little brought up from the depth below, in sacks on their bare backs, the precious earth, so common everywhere else, so greatly needed here. Think of those burdens borne up the dangerous height, where only shallow niches gave a foot-hold, and where a loss of balance meant swift destruction!

The whole town is of the greatest interest, and is the finest specimen of the terraced Pueblo architecture that still exists. It was built in three very long

continuous blocks, each nearly a quarter of a mile in length and three stories high, and these buildings have been but little changed even in modern times. With the entrance to the town this is different. As the American Occupation brought protection from the assaults of nomadic tribes, the question of defense became less important, and gradually the old perpendicular entrances were superseded by a slanting roadway cut in the rock, that is available for animals and even vehicles.

The view as you approach the mesa from the plain is as novel as it is inspiring. Long lines of Indian girls are passing up and down the trails all day, carrying water from the springs on the plain below. There is no water on the top of the mesa, except that which is collected in the vast communal basin scooped in the sandstone. In time of drought this basin is actually dry, and all the water that is used by the Acomans is brought up from the plain below in gaily decorated water jars that are balanced on the heads of the Acoma maidens. The town itself, when once you have reached the top of the mesa, is something never to be forgotten. There are the three long rows of buildings, with ten large communal houses. The streets and alleys are very narrow, and when looking down between their walls one always gets a wonderful effect of distance, for the vision leaps off the edge of the mesa and out on the plain, no matter which way you look. Some of the houses are built right on the edge of the cliff, and as nearly all Acomans sleep on the roof, especially

during the summer months, it is a wonder that some of them do not roll off to certain death. At night the herds of burros, goats, and cows are driven in by the boys who act as herders, and the sight is something never to be forgotten. The brilliant colors of a New Mexican sunset light up the pastoral scene like a huge painting. In fact, morning, noon, and night, Acoma will prove a delight to the painter, for there is a wonderful picture no matter which way you look. The burros and cows are brought to the summit of the mesa and turned into corrals, while the goats are enclosed at the foot of the cliffs, where they will be safe from attack from any wild beast. The rude carts, plows, and other farm machinery are stored among the hollows in the rock at the bottom of the cliffs.

The Annual Festival in Acoma is on the second of September, the day of St. Steven, who is the patron saint of the town. The exercises, which are in dramatic form, are different from those in any other pueblo, and very interesting. Early in the morning a procession is seen appearing several miles away on the plain below. This gradually approaches the foot of the mesa, and is met there by officials of the pueblo; after a conference, the strangers are welcomed to the town and escorted up the mesa to its top, and then, after certain ceremonies, enter the church with their hosts. A peculiar feature is a small horse which is conducted into the church and up to the altar. Here there are more semi-religious ceremonies, and afterwards a variety of characteristic games.



OLD MISSION CHURCH AT ACOMA — INTERIOR

The town is full of interesting places, to many of which historic legends are attached. The visitor will be shown the famous "Camino del Padre" where Padre Ramirez, in 1629, succeeded in ascending the trail in spite of a hail of arrows; and the place where another padre, forced to fly for his life, was compelled to leap off the edge of the cliff to what was apparently sure destruction, but by opening an umbrella, which he was fortunately carrying, it acted as a parachute, and afforded him a safe descent and comfortable landing on the plain below.

#### THE ENCHANTED MESA

The Enchanted Mesa has been scaled three times during recent years.

In the summer of 1897 Professor Libbey of Princeton organized an expedition which was equipped with everything necessary for the ascent, and succeeded in reaching the summit. He reported that he found nothing there to corroborate the general belief that the great cliff had been occupied by human beings a few centuries ago; that there was no evidence of man's residence or handiwork.

Six weeks later came Frederick W. Hodge of the Smithsonian Institute, and made the ascent with much less apparatus and much less difficulty than that experienced by Professor Libbey; and found what in his opinion were positive evidences of the habitation of the summit by a large number of people at some remote period of the past.

In the succeeding year (June, 1898), a party which

included President David Starr Jordan, of Leland Stanford University, Charles F. Lummis, three other men, and a few ladies, with one young girl, accompanied by seven Acoma Indians, climbed the dizzy height to help in solving the great mystery, and satisfied themselves that the old legend was no doubt correct, as they found in the crevices fragments of pottery, obsidian chips, and other evidences of human occupation.

## CHAPTER XIX

### *Zuñi*

Although Zuñi is in many respects the most interesting of all of the pueblos, yet so far as the history of its Mission Churches is concerned, it is almost devoid of material.

As a pueblo, or a cluster of pueblos, it occupies by far the largest space in the early days of Spanish exploration and conquest. Long before any European had penetrated the interior of the continent, the fame of the Seven Cities of Cibola had reached the Mexican capital and inflamed the imagination of the Spanish adventurers. While even the geographical situation of those mythical cities was so entirely indefinite that the map-makers of the day located them wherever the passing thought or a conveniently vacant space suggested; so that on one map belonging to the writer they appear grouped in symmetrical form near the Gulf of California, and on another surround a circular lake where Denver is now located; yet the reports of a land of vast wealth, of gold and silver and precious stones, somewhere in the unexplored North, were not only persistent but constantly grew in their alluring extravagance, until Nuño de Guzman, the governor of New Galicia, made his unsuccessful attempt at conquest.

with 400 Spaniards and a vast concourse of Indian allies; and a few years later the expeditions of Friar Marcos and Coronado actually reached the coveted goal.

Estevan, the Barbary negro, who was one of the companions of Cabeza de Vaca and the guide of Marcos de Niza, was killed just outside of the first of the cities of Cibola; Friar Marcos only saw the town from afar, but dared not approach nearer; and the first Spaniards really to meet the people of Zuñi, were the soldiers of Coronado in 1540. The town reached was called by the natives Hawaikuh, and on approaching it, Coronado by signs made overtures of friendship; but the Cibolans seemed to understand that this meant conquest, and prepared to resist an attack. The Spaniards immediately rushed to the assault, charging with loud cries of "Santiago," but were met with showers of stones, and even Coronado himself was struck to the ground. Still they pressed on, and soon the discipline of trained warriors and the advantage of firearms prevailed, and the Christians marched in triumph through the irregular streets of the first Pueblo town ever visited by a white man.

Coronado made his headquarters here for a considerable time, waiting for the arrival of the main body of his army, and sending out expeditions in various directions to explore the surrounding country. Thus Pedro de Tobar visited the Moqui region, and Cardenas was the first European to view the wonders of the Grand Cañon, the sides of which,



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with characteristic exaggeration, he described as being "three or four leagues in the air." From here Alvarado was sent on a longer expedition to the east, which carried him to Acoma and the valley of the Rio Grande, and even as far as the distant pueblo of Cicuic, the modern Pecos.



RUINED CHURCH AT ZUÑI — EXTERIOR

On the retreat of the Coronado expedition, in 1542, it again rested at Cibola, and here a few of the Mexican Indians, pleased with the country, concluded to remain, while their comrades marched back to their homes in the South.

Forty years passed, and then, in 1583, came Antonio de Espejo, with his little company, exploring westward from the Rio Grande, and was amazed to find three of those Mexican Indians still surviving after their long exile. Their names were Andres of Culiacan, Gaspar of Mexico, and Antonio of Guadalajara, and they had almost entirely forgotten their native tongue. Espejo also saw the crosses erected forty years before by Coronado and which the people had never destroyed; and in his report he gives the number of the Cibolan pueblos then existing as six, with about 20,000 inhabitants.

After the settlement of the territory in 1598 under Oñate, various attempts were made to Christianize the Indians of Zuñi; but the people were much more independent than those in the Rio Grande Valley, and while permitting missionaries to live among them, were slow in changing their faith from that of their forefathers. Now that we know, from the careful labors of ethnologists, something of the wonderfully elaborate mythology of these people, we need not be surprised that the Franciscans were often discouraged at their slow progress.

It can certainly be said, without question, that no nation of antiquity possessed such a remarkable variety of gods, demi-gods, and good and evil spirits of all degrees, as the people of Zuñi, and that their division into many clans, each with its own religious ceremonies, produced a variety of ceremonials and rituals far beyond anything of which we have any knowledge elsewhere.

Every event of life, from birth to death, everything connected with the phenomena of nature and the occupations of man, has its religious connection; even the most trivial and constantly repeated acts of daily existence have some ceremony connected with them; all principles and qualities are personified into spirits which are to be propitiated or overcome. In these days of intense practical activity, when nearly every thought is devoted to material objects, it is almost impossible to appreciate the nature of a people with whom every act is a religious ceremony and every breath a prayer.

This cannot be enlarged upon here, but all interested in such subjects should read the twenty-third volume of the Reports of the Bureau of Ethnology, which is entirely devoted to the discoveries made at this pueblo of Zuñi by Mrs. Stevenson, the eminent ethnologist who gave the best years of her life to this most interesting work.

In the celebrated report of Benavides, written in 1629, he describes the province of Zuñi as being thirty leagues west from Acoma and containing ten or eleven pueblos, extending over nine or ten leagues and containing 10,000 souls; and states that it possessed two churches and conventos.

In that very year an interesting inscription was made on the famous Inscription Rock, which stands near the old road from Acoma to Zuñi, which records that "Governor Francisco Manuel de Sylva Nieto, who has accomplished the impossible, passed to Zuñi, 1629, and carried the faith there." Probably

he was conducting the new missionary, Fr. Francisco Letrado, who had just arrived from Mexico with a new party of Franciscans, to the scene of his future labors. We are told that Fr. Letrado begged to be sent to Zuñi because it was considered the most difficult and discouraging of the missions. He was regarded as one of the most devoted and fervent of all of the friars; and perhaps those very qualities hastened his martyrdom; at all events, history tells us that before a year had rolled around, on a Sunday in Lent, in February, 1630, he was awaiting his congregation of converts in the church; but they did not appear. At length he went out to learn the cause of the delay, but on his urging those whom he met to attend, they all refused; and when he reproached them with their lack of religion, they became angry. Then, convinced that they intended to do him harm, he fell on his knees, and holding a crucifix in both hands, was soon pierced by innumerable arrows.

Fifty years afterwards, in the great Rebellion, the priest then in charge also became a martyr. His name was Juan del Val, from the town of El Val in Castile where he was born. He had been missionary at Zuñi for about nine years, but fell a victim to the Indian hostility on the very first day of the revolt, being the tenth of August.

Yet it seems that in some respects the people of Zuñi were not as vindictive in their hatred of Christianity as some of the other Pueblos; for when the reconquest took place and De Vargas marched to

Zuñi, on October 30, 1692, it was found that instead of burning and otherwise destroying the sacred vessels and other property belonging to the Church, as was done in the Rio Grande towns, they had preserved them with care, and delivered them to the governor, who sent them all to El Paso to the custo-



RUINED CHURCH AT ZUÑI — INTERIOR

dian of the Franciscan province. We read that on this occasion the whole people were restored to loyalty and Christianity, and nearly three hundred children were baptised. The real difficulty at Zuñi seems to have been that the people attached very little importance to this nominal conformity. What

they most desired was to be left alone; and when the governor came on a visitation, or an expedition was sent to accompany a new padre, they treated them hospitably and joined in the accompanying ceremonies; but as soon as it could be conveniently accomplished, managed to get rid of the padre in some way.

Of course this condition of things was not favorable to church building, and so, though we read of two churches being erected before 1629, yet there has never been at Zuñi any large and imposing structure, such as were the central objects in many much less important pueblos. The two illustrations which we present show the exterior and the interior of the dilapidated building which was the last Christian church in Zuñi, as they now appear.

At the same time the ceremonies of the Ancient Faith continue to be performed with scrupulous fidelity. While most of the Pueblo towns contain but two estufas, and some have only one, Zuñi is satisfied with no less than six, and its spectacular festivals are of unexcelled interest. Those familiar with Southwestern ethnology will remember that the Pueblo Indians recognize six points of the compass instead of four; adding to the north, south, east, and west, the zenith and the nadir; and the six estufas are dedicated to these six points. They are not circular and half excavated in the ground, as is usual; but are like ordinary large rooms and entirely above the surface.

The remarkable Shaleco dance or drama, which

takes place every year in the latter part of November, is one of the most unique ceremonials to be found in any country. It is always attended by many tourists, writers, and artists, and well repays a journey from the Atlantic or even from Europe. So, also, the sacred shrine, Hep-ah-teen-ah — “The Centre of the Earth” — around which are woven volumes of folk-lore, is of remarkable interest. This whole subject is a most alluring one, but cannot be considered here further than to say to all travelers, “Come and see.”

## CHAPTER XX

### *Albuquerque*

Having considered the missions established in all of the pueblos in the central Rio Grande Valley and westward to the limits of Zuñi, for geographical convenience it may be well to take up the church in Albuquerque before proceeding to the more northern pueblos.

Albuquerque was the third town or "villa" established for Spaniards in New Mexico, not counting the short-lived capital at San Gabriel. This latter was founded in 1598, on the arrival of the first colonists on July 12th, and continued to be the capital until 1605, when the seat of government was moved to Santa Fé, and a villa was established there under the title of "La Villa real de la Santa Fé de San Francisco" — The royal City of the Holy Faith of St. Francis. During the next seventy-five years the few Spaniards who came to New Mexico either settled in the little pueblos of the Indians, in all of which churches or chapels were erected and occasional religious services held, or else on separate ranches in the river valleys. At the time of the retreat of Governor Otermin in 1680, mention is made of a number of these ranches, including that



of the lieutenant governor near where Albuquerque was afterward established.

After the reconquest under De Vargas it became necessary to found a second town for colonists, as there was not room in Santa Fé for the families that came up from Paso del Norte; some being old refugees of 1680 now returning, and others new settlers who had been induced to come to the reconquered province. Sixty-six families arrived in June, 1694, and had to remain in very crowded quarters in Santa Fé, to their own great discomfort and that of the older inhabitants. It was finally decided to found a new villa for them at Santa Cruz, and the order for settlement was made by Governor De Vargas on April 12, 1695. This was the second colonial town, and was burdened officially by the remarkable title of "La Villa Nueva de Santa Cruz de los Espanoles Mejicanos del Rey Nuestro Señor Carlos Segundo"—"The New City of the Holy Cross of the Mexican Spaniards of Our Lord the King Charles II." But in all ordinary documents it is called "La Villa Nueva de Santa Cruz de la Cañada"; the place of settlement being commonly called La Cañada.

So matters stood when De Vargas died, April 14, 1704, and the viceroy of New Spain, the Duke of Albuquerque, appointed Francisco Cuervo y Valdez as governor *ad interim* until the regular governor appointed by the king should arrive.

Knowing that his term of office would be short, Governor Cuervo determined to do something that

would both please his patron, the viceroy, and also immortalize his own name; so he proceeded to establish a third Spanish villa in the center of a fertile portion of the Rio Grande Valley, between the pueblos of Isleta and Sandia, and named it "La Villa de San Francisco de Albuquerque" and immediately forwarded voluminous documents to the City of Mexico to inform the viceroy of this action. The result was not as satisfactory as he had anticipated.

But the whole story, including the vexed question as to the correct patron saint of Albuquerque is so well told by Rev. Ceferino Engelhart, O.F.M., the well known Franciscan historian, that we insert his letter on the subject.

"In March, 1705, Don Francisco Cuervo y Valdez entered upon the discharge of his duties as temporary governor of New Mexico, by order of the viceroy, until such time as the monarch himself would name the governor definitely.

"That gentleman with thirty or thirty-five Spanish families founded in 1706 the town of Albuquerque, called so in honor of the viceroy, and to perpetuate his own name he called it San Francisco de Alburquerque.

"Nevertheless, his action was irregular, because he only occupied the position temporarily, the governor having been appointed by the king in 1706. He was Don José Chacon Salazar y Villaseñor, who had not arrived yet. Also because the naming of a mission or a town pertained to the viceroy or another person delegated by him.

“When the said Don Francisco Cuervo y Valdez notified the viceroy of what he had done, he received in reply a reprimand for having established a new town without authority, and the viceroy himself changed the name of the locality to that of San



CHURCH OF SAN FELIPE, OLD ALBUQUERQUE

Felipe de Alburquerque in honor of the kind, Don Felipe.

“The first and only Father who employed the name of San Francisco Javier as titular saint of the church of Albuquerque, was Father Manuel Gar-

cia. In order to begin a new series of baptismal records, because the first series was already full, that father began each record with the words, 'In this parochial church of San Francisco Javier.' He did this the first time about the middle of October, 1776; but on pages 6 and 7, dated April 21, 1777, after having registered the baptisms of eighteen persons, the same father returns to the old formula, 'In this parochial church of San Felipe,' and followed on afterwards employing it as the fathers who preceded him had done, and also his successors; so also in the records of marriages on page 5, dated April 2, 1777, he again uses the name of San Felipe, instead of San Francisco Javier, after having omitted doing so for nine months.

"The fact of Father Garcia having written 'San Francisco Javier' instead of 'San Felipe' may be explained only by saying that he believed all the fathers and custodians, his predecessors, were mistaken. But he was soon convinced that he himself was the one who had erred."

Thus the villa of Alburquerque was founded in 1706 and became the third Spanish town in New Mexico; and its church was built almost immediately thereafter. Time has proved that Governor Cuervo "buildded better than he knew" when he paid his compliment to the Duke of Alburquerque, for certainly the foundation in his honor of this city, with its ever increasing permanence, has done more to preserve his name and fame to the present generation than any other event of his administration.

The set of parish registers belonging to the

Church of San Felipe is of much interest, not only in establishing lines of ancestry, but on account of the glimpses of history which are incidentally afforded, and some curious personal traits of the clergy. Father Engelhart mentions one priest who endeavored single handed to change the time honored name of his parish and hand the parishioners over to the care of St. Francis Xavier instead of St. Philip; but an equally curious case is that of another parish priest, who evidently was a devotee of Our Lady of Sorrows, and who insisted on giving to every child, male or female, that he baptised during his pastorate the name of Dolores. The record will show that not a single boy or girl during that period escaped having to carry that rather mournful name throughout his life.

Owing to the prosperity and wealth of the community in Albuquerque, almost from its foundation, the church has always been well sustained, and not only kept in good order, but enlarged and improved as increasing population has required. It has never been entirely destroyed and rebuilt, so that the present beautiful edifice, though different in many respects from the modest foundation of a century ago, may still claim to be a continuation of the ancient edifice and to preserve all the hallowed associations of the past.

That due attention was paid, even in the earlier days, to proprieties of conduct and the respect due to sacred places, is shown by one of the official archives, filed in 1733, and only recently published,

which is a record of proceedings before the governor on a complaint brought by Fr. Joseph Antonio Guerrero, comisario of the holy office, against two men for disrespectful conduct in the church in Albuquerque.

Being so prominently located in the territory, the ample residence for the accommodation of the parish priest and visiting clergy became a center of hospitality; and that this was dispensed with every attention to the comfort and pleasure of guests of distinction is amply evidenced by the interesting description of these entertainments recorded by Lieutenant Zebulon Pike in the diary of his enforced journey from Santa Fé to Chihuahua in 1806. The priest of the parish at that time was the Rev. Ambrosio Guerra, and the young officer seems to have been particularly impressed with the beauty of some of the orphan girls whom the good padre had adopted and was bringing up in his household; and enthusiastically writes, after describing the dinner at which he was entertained, "and to crown all, we were waited on by half a dozen of those beautiful girls, who, like Hebe at the feast of the gods, converted our wine to nectar and with their ambrosial breath, shed incense on our cups."

The last of the priests of the old régime was Padre Gallegos, who was in charge of the parish at the time of the arrival of Bishop Lamy, but who, in the new order of things, was soon superseded by Father Macheboeuf, afterwards first Bishop of Denver. Padre Gallegos was a man of large popularity and



CHURCH OF SAN FELIPE, OLD ALBUQUERQUE

was twice elected to Congress after entering secular life.

About forty years ago, when the Jesuit Fathers came to assist in the missionary work in New Mexico, Archbishop Lamy placed the parish of Albuquerque in their hands, and it has so continued to the present time. During all this period substantial improvements have been made both in the exterior appearance and internal ornamentation of the church.

In the old church, the nave was ninety-one feet in length from the chancel to the door, and twenty-seven feet in width. The main walls were very massive, being five and a half feet in thickness.

The porch at the entrance of the church was built by Father Macheboeuf. The pulpit and sounding board were put in place under the direction of Father Truchard. The next improvement was the laying of a wooden floor, by Father Gasparri; the floor having been of earth down to that time. This distinguished Italian priest is buried in the sacristy. One of the most important alterations was the extension of the chancel, which required the cutting down of the earth fully three feet in order to secure the proper level. Fortunately no graves were encountered in this work, which afforded accommodation for the present beautiful altar of white and gold.

A number of modern paintings of much beauty, together with some of the works of medieval Spanish artists, form a background for the altar, and include portraits of San Felipe de Neri, San Fran-



cisco Xavier and St. Aloysius, as well as a large and beautiful painting of the Adoration of the Virgin and Child.

We present two illustrations showing this church at different periods; the first just after the erection of the porch at the main entrance, and the second when various other alterations had been made affecting the towers as well as the entrance and surroundings. No tourist, or other sojourner in the modern city of Albuquerque, should neglect a visit to the "Old Town" and this venerable edifice.

## CHAPTER XXI

### *Taos*

A — THE PUEBLO OF TAOS

B — FERNANDEZ DE TAOS

C — RANCHOS DE TAOS

The very name of Taos brings up so many subjects of entrancing interest that it is likely to open the flood-gates of description, of history, of tradition, of architecture, of Indian mythology, ceremonials, and domestic customs, to such an extent that a whole volume would be filled to the exclusion of all other parts of New Mexico.

Each subject is so inviting that it is a positive delight to dwell upon it and a real sorrow to pass it by.

Who that has visited the wonderful Pueblo structures, certainly the most remarkable residential buildings in the United States, does not long to describe those unique houses of a unique people, which some have characterized as the "American Pyramids" and some as the "Human Bee-hives," so that those less fortunate may obtain some adequate idea of their size and form and all the peculiarities of their construction?

And who that has been present at the fiestas of the people, the religious ceremonials, the dramatized

folk-lore, the games of amusement or of athletic contest—all so different from the corresponding exercises of the white man—does not long to describe all these things by written word and photo-illustration, so that the new Americans of the East may have a better knowledge of these old Americans of the West?

Taos is entitled to have a whole book to itself; and what a volume of varied interest it will be, when once it is worthily prepared!

In this volume, the only way to avoid the temptation to digress is to confine this chapter strictly to its legitimate subject of the churches; and that we will endeavor to do.

#### A — THE PUEBLO OF TAOS

The first European to see the great communal houses which render Taos famous, was Francisco de Barrio-Nuevo, one of Coronado's captains. While the headquarters of the expedition were established at Tihuex, in the Rio Grande Valley near the present Bernalillo, this intrepid explorer was directed to march to the north in order to investigate and report as to the country and its inhabitants. At that time Cia was the limit of the geographical knowledge of the Spaniards. But Barrio-Nuevo quickly passed that point, reached Jemez and discovered the sulphur springs, and then crossed to the Rio Grande and proceeded up its valley, and finally came to the largest town in that section of the country, which was called Braba, and was situated on both sides of

a stream, and is so well described that it is immediately identified with Taos. The Spaniards called it Valladolid from some fancied resemblance to the Spanish city of that name; but in future history we hear no mention of that attempted change, and the town of the twin pyramids is always called the pueblo of Taos.

After Coronado's time, the intermediate expeditions did not reach as far north as this remote pueblo; but when actual colonization came, under Oñate, in 1598, that energetic leader, within three days after the decision to make the permanent settlement and capital at San Gabriel, on July 12th, started to visit the northerly towns of his dominion, of which he must have heard marvelous accounts, and before July 20th had explored all the vicinity of Picuris and Taos and returned to his headquarters at the mouth of the Chama.

A few weeks later, when the Franciscan comisario, Fr. Martinez, divided New Mexico into seven districts for missionary purposes, Taos and Picuris, with all the northern country, were made into one district, and Fr. Francisco de Zamora assigned as its missionary. He commenced his work energetically, though with many drawbacks, of which an entire ignorance of the language was perhaps the greatest, and one of the first churches built in the new province was at the pueblo of Taos. In the report of Fr. Benavides, written in 1629, he states that at this pueblo there were then a church and a convento and that the number of baptized Indians

was not less than 2,500; which certainly speaks well for the persistent labors of the Franciscan priest.

That this acceptance of Christianity was often only skin-deep, seems to be too evident from the fact that notwithstanding this gratifying number of baptisms, within two years thereafter the Indians of Taos killed their missionary, who was then Pedro de Miranda. The most circumstantial account that we have of this unfortunate event, is that the government furnished two soldiers, named Luis Pacheco and Juan de Estrada, as a guard for the protection of the missionary; that on the morning of December 21, 1631, they came into the kitchen of the convento to warm themselves, as it was very cold, and found the priest engaged in prayer; that they were followed by a crowd of Indians, who for some reason had become incensed against the Spaniards, and who killed the soldiers and afterwards the priest.

When the Pueblo Revolution of 1680 broke forth, the missionary in charge was Fr. Antonio de Mora, who had been in service in New Mexico for nine years and who was assisted by Juan de la Pedroza, a Franciscan lay brother, who had a still longer term of service to his credit. Though Taos was the most remote pueblo towards the north, yet the arrangements for the uprising were so perfect that all the Indians were in revolt on the morning of August 10th, and both of the Franciscans soon joined the noble army of martyrs. Nearly every Spaniard living in the valley was slain, as will be stated hereafter.

Little change took place in the Mission Church through all the years of its existence. Another church was built at the Mexican town of Fernandez, only three miles away, and often one clergyman had charge of the entire religious work, both for the whites and the Indians. The Pueblo church was very massively constructed and had two towers in front. No prophet arose to foretell its strange destruction. Fernandez had become quite a commercial center, and around its plaza were the stores of traders who had become rich largely from the traffic in furs and skins. In 1846 rumors arrived of the approach over the great eastern plain of an American army under General Kearny; and later the news came that the invaders had occupied Santa Fé and taken charge of the government. The selection of Charles Bent, a resident of Taos, well known by all, as the new governor, naturally created an increased local interest, but the sentiment of the people was still opposed to the domination of the Anglo-Americans and the leaders in the revolutionary movement to destroy them had little difficulty in enlisting the aid of the Indians of the pueblo of Taos. At all events, while the leadership was in and around Santa Fé, the actual uprising centered in Taos, resulting in the killing of Governor Bent and other friends of the new government in Fernandez, and of all the American residents at the Arroyo Hondo.

Unwittingly the revolutionists were ringing the knell of the old Mission Church at the pueblo, and it is with this that we are specially concerned.

The news of the revolt and the death of the gov-

ernor created great excitement in Santa Fé and called for instant action on the part of the little American army and those sympathizing with it. The situation was critical. Very few troops were in Santa Fé; Kearny had marched toward California and Doniphan to Chihuahua, so that the number remaining in the Territory was very small, and they were scattered at Albuquerque, Las Vegas, and other distant points. News came that a large Mexican and Indian force was approaching from the north. Delay meant destruction, and Colonel Price, who was in command, determined to march immediately with such troops as he could muster, at the same time sending to Albuquerque for reënforcements. All the force that could be gathered amounted to 320 men, including Captain Angney's Missouri battalion and a volunteer company composed of nearly all the Americans in the city, under command of Colonel Ceran St. Vrain, who happened to be in Santa Fé at the time. In this company were Manuel Chaves, Nicolas Pino, and a few other prominent New Mexicans, who stood by the new government and offered their services.

The first conflict took place at La Cañada, where General Tafoya was killed, and the Mexicans and Indians retreated to Embudo. Here they made another stand in a narrow cañon, but were forced to abandon it and again to retreat, many of the Mexicans returning to their homes. This time the remainder concentrated at the pueblo of Taos, with headquarters in the mission church, within whose massive walls they fortified themselves against attack.

Meanwhile the Americans had been reënforced by Captain Burgwin's company of cavalry, which had hastened up from Albuquerque and arrived at the town of Taos in the afternoon, and immediately marched to the pueblo.

The American troops were worn out with fatigue and exposure, and in most urgent need of rest; but their intrepid commander, desiring to give his opponents no more time to strengthen their works, and full of zeal and energy, if not of prudence, determined to commence an immediate attack.

The two great buildings at this pueblo are well known from descriptions and engravings. Between these great buildings, each of which can accommodate a multitude of men, runs the clear water of the Taos Creek; and to the west of the northerly building stood the old church, with walls of adobe from three to seven and a half feet in thickness. The church was turned into a fortification, and was the point where the insurgents concentrated their strength; and against this Colonel Price directed his principal attack. The six-pounder and the howitzer were brought into position without delay, under the command of Lieutenant Dyer, and opened a fire on the thick adobe walls. But cannon balls made little impression on the massive banks of earth, in which they imbedded themselves without doing damage; and after a fire of two hours, the battery was withdrawn, and the troops allowed to return to the town of Taos for their much-needed rest.

Early the next morning, the troops advanced again to the pueblo, but found those within equally pre-



pared. The story of the attack and capture of this place is so interesting, both on account of the meeting here of old and new systems of warfare — of modern artillery with an aboriginal stronghold — and because the church was one of the oldest of the Spanish Missions, that it seems best to insert the official report as presented by Colonel Price. Nothing could show more plainly how superior strong earthworks are to many more ambitious structures of defense, or more forcibly display the courage and heroism of those who took part in the battle. Colonel Price writes:

“Posting the dragoons under Captain Burgwin about 260 yards from the western flank of the church I ordered the mounted men under Captains St. Vrain and Slack to a position on the opposite side of the town, whence they could discover and intercept any fugitives who might attempt to escape. The residue of the troops took ground about three hundred yards from the north wall. Here, too, Lieutenant Dyer established himself with the six-pounder and two howitzers, while Lieutenant Hassendaubel remained with Captain Burgwin, in command of two howitzers. By this arrangement a cross-fire was obtained, sweeping the front and eastern flank of the church. All these arrangements being made, the batteries opened upon the town at nine o'clock. At eleven o'clock, finding it impossible to breach the walls of the church with the six-pounder and howitzers, I determined to storm the building. At a signal, Captain Burgwin, at the head of his own company and

that of Captain McMillin, charged the western flank of the church, while Captain Angney and Captain Barber charged the northern wall. As soon as the troops above mentioned had established themselves under the western wall of the church, axes were used in the attempt to breach it, and a temporary ladder having been made, the roof was fired. About this time, Captain Burgwin, at the head of a small party, left the cover afforded by the flank of the church, and penetrating into the corral in front of that building, endeavored to force the door. In this exposed situation, Captain Burgwin received a severe wound, which deprived me of his valuable services, and of which he died on the 7th instant. In the meantime, small holes had been cut in the western wall, and shells were thrown in by hand, doing good execution. The enemy, during all of this time, kept up a destructive fire upon our troops. About half-past three o'clock, the six-pounder was run up within sixty yards of the church, and after ten rounds, one of the holes which had been cut with the axes was widened into a practicable breach. The storming party now entered and took possession of the church without opposition. The interior was filled with dense smoke, but for which circumstance our storming party would have suffered great loss. A few of the enemy were seen in the gallery, where an open door admitted the air, but they retired without firing a gun. . . .

“The number of the enemy at the battle of Pueblo de Taos was between six and seven hundred, and

of those one hundred and fifty were killed, wounded not known. Our own loss was seven killed and forty-five wounded; many of the wounded have since died."

Thus, not by lapse of time and gradual dissolution, but amid the fierceness of armed conflict and with



RUINS OF CHURCH, TAOS PUEBLO

hundreds of cannon balls embedded in its walls, this ancient Mission, the northerly outpost of the Christianizing efforts of the intrepid followers of St. Francis fell into ruin. Two-thirds of a century has since passed, but its walls were so massive and so strongly constructed that its remains stand almost

exactly as they were left at the close of the battle, its solitary tower standing in picturesque grandeur against the clear horizon, a source of unceasing interest to the traveler and the favorite subject of every artist. The illustration shows it as it appeared in 1914.

B — FERNANDEZ DE TAOS

The fertile valley of Taos naturally attracted the Spanish colonists who came to New Mexico and the officials who, from time to time, had occasion to visit the pueblo, and history informs us that at the time of the Revolution of 1680, there were about seventy Spaniards who had settled there. At the uprising they were attacked by the Indians from the pueblo and also by the Apaches who were sojourning there, and all but two were killed. These were Sergeant Sebastian de Herrera and Don Fernando de Chaves, who, leaving their dead wives and children, worked their way along the mountains to the south until they came within sight of Santa Fé, and finding that the Spaniards there were besieged on all sides, continued their journey toward the south until finally, after ten days of danger and hardship, they succeeded in joining the Spaniards who had gathered near Isleta under Lieutenant Governor Garcia.

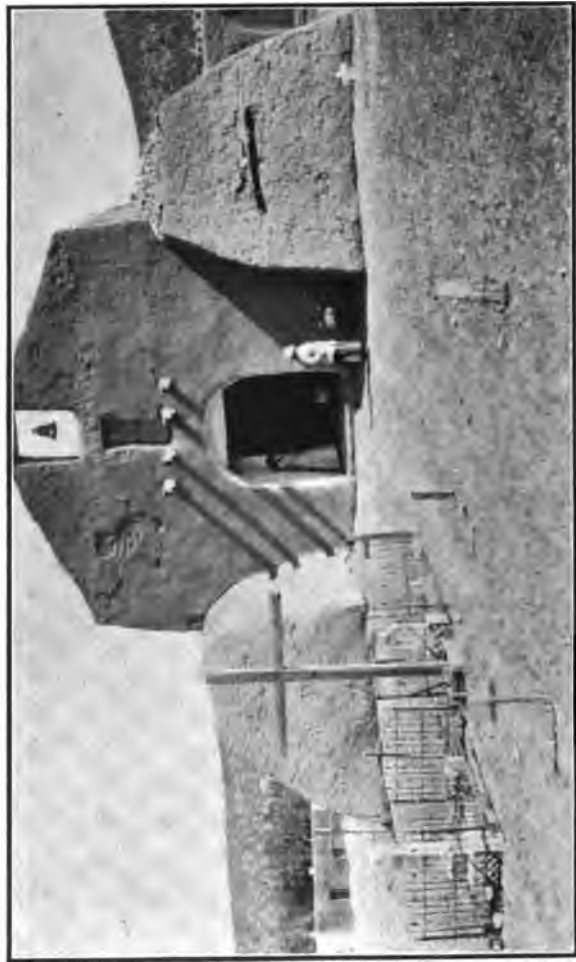
After the reconquest new settlers were attracted by the beauty and fertility of the valley, and the town of Don Fernandez grew during the eighteenth century to considerable proportions. About 1806, or perhaps somewhat earlier, the large church was



OLD PARISH CHURCH OF TAOS

erected, which until very recently was the religious center of the community, and of which we are glad to be able to present an excellent picture from a photograph. Many years ago the rear wall showed signs of weakness and quite a dangerous crack was developed, but by inserting a stone foundation and building two massive buttresses of adobe it was made secure. These buttresses formed a conspicuous feature when viewed from the rear, but do not show in the photograph here presented, which gives a direct front view.

This church was the scene of the pastoral labors of the celebrated Padre Martinez for many years. He became pastor in 1826 and continued in charge until 1856. During this long period he was not only parish priest, but he conducted the most important school which then existed in New Mexico, brought a printing press to Taos, established the first newspaper in the Southwest, and published several school-books and manuals of devotion. A full generation of the youth of northern New Mexico was educated under his personal instruction, and he thus exercised a very important influence in molding the sentiment of that section for many years. When, as a result of the inevitable clash between the old Mexican ecclesiastical methods and the new ones introduced by Bishop Lamy and the French priests, he was superseded as pastor of Taos by Rev. Damaso Taladrid, he continued to hold regular services in a chapel erected for that purpose, and fully half of the people of Taos refused to be separated from



CHURCH AT ARROYO HONDO, TAOS COUNTY

their old pastor until his death. This chapel is still standing, but has been used for other purposes since the death of Padre Martinez. It is forty-eight feet long by twenty-five feet in width and was entered by a large square door five and a half feet wide.

Some years ago a movement was started for the improvement of the old parish church and the introduction of some modern features; and this finally resulted in an effort to erect an entirely new edifice. The latter project was warmly supported by the "Revista de Taos," and a number of public spirited citizens, and at length was crowned with success. The new structure, which was dedicated in 1914, is a very creditable building, thoroughly abreast of the times as to modern conveniences and ornamentation; but it is a subject of regret that it could not have been built on some other piece of ground, so that the venerable building which was associated with the lives of the people throughout such a long period could have been preserved as an enduring monument to the Christian zeal and devotion of the generations that are passed.

#### C — RANCHOS DE TAOS

The church at Los Ranchos de Taos is one of the finest specimens still standing of the early New Mexican church architecture, and it is to be hoped that it may long be preserved in all its essential features.

It is massively constructed of adobe, with two towers in front, the upper portions of which are





THE CHURCH OF RANCHOS DE TAOS

built of wood, and each surmounted by a cross. The front walls on each side of the large central arched doorway are sloped outside from the top to the bottom so as to form buttresses to strengthen the building and also add to the architectural effect. On one side of the rear, with an entrance from the chancel, is an addition about twenty feet square. The main body of the church measures 108 feet in length, inside; to which should be added the thickness of the walls. The vigas of the ceiling are all sustained by carved supports imbedded in the walls, and some of the vigas themselves are ornamented by carving.

The understanding among those best informed is that this church was built in the year 1772, and certainly, judging from appearances, it is entitled to that much of antiquity. The altar is comparatively new, in the modern French style, but the reredos behind the altar has not been modernized and apparently has remained unchanged from the time of the building of the church. It includes eight pictures of saints painted on canvas. On the north side is another reredos containing eight pictures painted on wood, and of native New Mexican workmanship. These, as well as some others on the south side, have been whitewashed over the paintings at some remote period, and the marks of that covering are not yet entirely removed. In the chancel is a large statue of Christ, which is evidently of great age. The church and the adjoining rooms are full of smaller objects of interest, less changed by the spirit of innovation than in most of the old churches, and con-

sequently well worthy of the attention of the tourist.

No traveler who is visiting Taos and its wonderful pueblo should fail to see this church, as well as the whole town of Los Ranchos. Originally it was the home of a number of Pueblo Indians, and a few of the old houses, showing the aboriginal style of architecture, are still in existence.

The illustration presented is from a photograph giving an excellent front view of the church, together with the walled campo santo which surrounds it, and showing not only the large cross which commemorates a mission held in the parish some years ago, but a number of other crosses which mark the resting places of the departed.

## CHAPTER XXII

### *Picuris*

Though not as distant from Santa Fé in actual miles as some other pueblos, yet on account of its mountainous situation and difficulty of access, Picuris is really the most remote of the entire nineteen pueblos and the one least visited by tourists. This very fact not only adds to its interest, but to its actual antiquarian value, because it is least changed by contact with outsiders and least demoralized by constant visits of curio collectors and dealers. In many respects Picuris is unique among the pueblos. Without referring to any matters not germane to the subject of this volume two points may be alluded to that deserve general attention.

One is that only in this pueblo in New Mexico are there any structures built, not of adobes, but of earth properly prepared and poured into moulds to form the walls, in much the manner of modern concrete construction. This method of building is found in the Casas Grandes of Arizona and other ancient ruins, and is still employed by some Pueblo Indians and Mexicans in constructing walls around fields or corrals, but apparently has not been used in the erection of houses since the use of adobes, or sun-dried bricks, has superseded the more ancient system.

The other is, that conspicuous among the articles on public exhibition are the scalps taken from their enemies generations ago. While the custom which made such spoils of war possible has passed away long ago, yet these are cherished as evidences of the valor of the people and of the victories which they achieved when the pueblo was strong and powerful. They are constantly on exhibition in what is commonly called the "scalp-house," an ancient one-story structure with a sort of tower in the center, making that portion two stories high. In this open tower, where they are visible from all sides, the score or more of human scalps constantly swing in the breeze. They are only taken down on great festival days, when they become the most conspicuous feature of the procession.

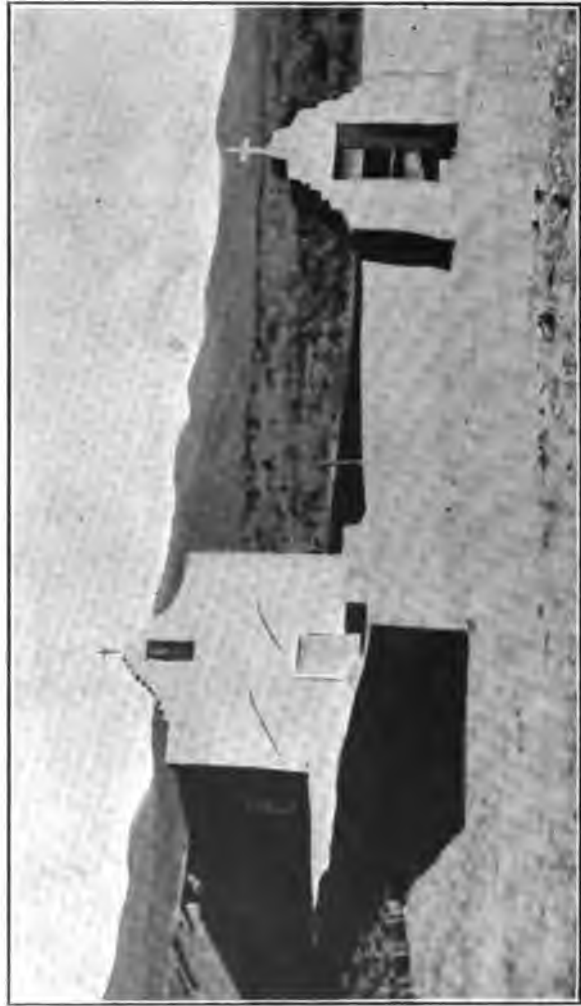
In the earlier history of New Mexico, Picuris is almost always associated with Taos. Being in close proximity and using practically the same language, they are naturally grouped together. In the arrangement of missionary districts, immediately after Oñate's colonization, these two pueblos with their surroundings constituted one district under Francisco de Zamora as the missionary.

Soon afterwards, about 1620, Fr. Martin de Arvide was in charge, before going to Arizona where he suffered martyrdom. In the well known report of Benavides, in 1629, he states that the pueblo had a church and a convento, the latter showing that it was the headquarters of a resident priest who probably served a dozen smaller villages around.

The people, however, were always very independent, as might be expected of those living in such a rugged and defensible locality; and in the testimony taken in relation to the great Rebellion of 1680, they are mentioned as being "very rebellious." At that time the pueblo is said to have contained 3,000 inhabitants, which was no doubt a gross exaggeration, although the real number probably reached half that figure.

Tu-pa-tu, one of the principal leaders in the revolt, was a native of Picuris, and after the slaughter of all resident Spaniards, led the warriors of the pueblo to Santa Fé to take part in the siege of Otermin. The Indians not only massacred the priest, whose name was Matias Rendon, and burned the church and surrounding buildings, but they killed every individual Spaniard living in the valleys of the vicinity. There is no record of the escape of even one to tell the tale. When the reconquest took place, quite a fraction of the population, not reconciled to renewed subjection to the Spaniards, emigrated to Cuartelejo, on the plains of western Kansas, but they gradually returned when matters became settled and their fears had subsided.

Many of the larger houses in Picuris are vacant and in ruins, giving proof of the diminution in the population of the pueblo. Among the most interesting buildings is one known as the Cuarteles, in the northern part of the town, which is peculiar in several of its features. The ceilings of the rooms instead of being laid on a considerable number of



MISSION CHURCH OF PUEBLO OF PICURIS

vigas, or round timbers of equal size, are supported by only two or three very large vigas made of gigantic pine trees, and on these are laid transversely a great number of small vigas of poplar which penetrate the walls at each end. Resting on this upper row is a covering of willow twigs or split wood, and above that is a thick layer of adobe earth.

The pueblo has four estufas instead of the usual two; and these are excavated to such a depth that the roofs are on a level with the regular surface of the ground, and have two openings instead of one, one for the ladder by which to descend and one for the escape of smoke.

#### THE CHURCH

The church, as usual, is the most imposing structure, and while it is one of the few old Missions still existing, its walls are kept in such perfect repair that the first impression received is that it is comparatively modern. The picture which accompanies this chapter shows this church, with its dazzlingly white front glistening in the summer sunlight, and with the neatly walled campo santo with its ornamental cross-crowned gateway in front.

This church is dedicated to San Lorenzo — St. Lawrence — who is the patron saint of Picuris, and who, it will be remembered, received his martyrdom by being slowly burned to death upon a gridiron. This instrument of martyrdom is therefore largely in evidence in the interior of the church.

The church itself, like many built at the same pe-



riod, is cruciform in shape, the nave being twenty-five feet six inches in width. At the lower end, over the entrance, is a gallery which presents an excellent specimen of the carved woodwork which was the principal ornament of the old churches. An immense viga extends across the church nine feet from the end wall, and this supports a number of smaller vigas which are set in the wall and reach a couple of feet beyond their support, the projecting ends being uniformly carved. Surmounting these is the floor of the gallery and a carved balustrade.

In a square niche in the east wall near the door is a skull covered with an old moth-eaten cloth. The ceiling is supported by the usual vigas which are carved and ornamented more or less fully, the older ones being more elaborate than some which have been inserted in more recent times. The side walls are simply solid masses of adobe without any ornament whatever.

In each of the transepts is a rude altar of solid masonry, a peculiarly frightful crucifix of crude Mexican workmanship being over the one in the south transept, while on the north are two statues, each three feet high, and representing San José and Nuestra Señora del Carmen. On the walls are three old paintings, each four by six feet in size, one of which represents the Virgin and Child, and the others are so far obliterated as not to be distinguishable.

Over the altar is a wooden reredos occupying the whole width of the chancel and filled with paintings which present a strange variety in their styles and

degrees of excellence. The most of these are painted on wood in the crudest Mexican style, and were reputed to be "very ancient" when first seen by the oldest inhabitant of the pueblo. The upper row consists of a painting of Our Lady of Guadalupe in the center, flanked by an archangel and a saint on either side, San Rafael and San Antonio being on the right and San Miguel and San Juan Nepomuseno on the left. The dragon of San Miguel and the fish of Rafael are made very conspicuous. Below these and immediately over the altar are three pictures occupying the same width as the five above. The central one is a large modern canvas representing San Lorenzo, in scarlet and gold vestments over a white surplice, carrying an enormous gridiron with a long handle. On the sides are paintings of San Francisco and San Antonio de Padua. On the side of the altar is an image of San Lorenzo, with a small tin gridiron, and also a statuette of Santa Rita.

For many years the most interesting personality in the pueblo was Antonio Vargas, the venerable sacristan of the church, who was born in 1819. He was governor of Picuris many times and was fortunate enough to occupy that position at the time when President Lincoln presented every Pueblo governor with a silver-headed cane, inscribed with the president's name. This cane or "baston" has since been the insignia of the governor's office, taking the place of a mace and even of a certificate of election. Its possession is the evidence of title to the office, and in the only contested election case

which ever arose relative to the governorship of a pueblo, at Santa Clara about 1881, the suit was brought in the form of a demand for possession of the "baston." Vargas had a vivid recollection of the rebellion of 1837, of the battle of La Polvadera, and of the killing of Governor Perez.

He occupied the position of sacristan of the church for many years, and his son-in-law, Santiago Martin, now "reigns in his stead." This official is particularly conspicuous in Picuris, because the bell, which can be seen in the illustration, has to be rung by a man standing by its side, upon the roof. It is one of the sights of Picuris to watch the stalwart blows given to this ancient bell in order to bring forth the greatest volume of sound.

The annual festival of Picuris is the "Fiesta de San Lorenzo," the patron saint. This occurs on the 10th of August and is the day usually selected by tourists to visit the pueblo. Those who are endeavoring to see everything possible of pueblo ceremonials in a given time, arrange to spend the 9th and 10th of August at Picuris and then proceed directly to the pueblo of Santa Clara where the day of the annual festival is August 12th.

The exercises of the day are of peculiar interest, as they are entirely different from anything to be seen in the pueblos in the Rio Grande Valley.

## CHAPTER XXIII

### *The Tehua Pueblos*

The Tehua pueblos are six in number, extending from San Juan to Tesuque, and embracing besides these two, Santa Clara, San Ildefonso, Pojuaque, and Nambé. They are compactly located in a district of moderate size, and really form one community, similar in language, customs, and traditions. In this matter of location they differ very much from the Tihua nation, which includes the Indians of Taos and Picuris in the north with those of Isleta in the south; or the Jemez-Pecos people, who before the abandonment of Pecos, lived in those far-separated pueblos, with many of different language and lineage between.

It was the Tehua nation that was first touched by the influence of Spanish civilization and the Christian religion; because Oñate, in selecting the choicest location for his colonization, placed both his first capital at San Gabriel and the permanent seat of government at Santa Fe within the territory of the Tehua Indians.

Down to that time we know practically nothing of their history. Coronado himself never visited the Tehua country, and his captains, like Barrio-Nuevo, only made rapid tours of exploration. Es-



MISSION CHURCH, LAS TRAMPAS, RIO ARRIBA COUNTY

pejo and Castaño visited these pueblos, but nothing resulted from their expeditions. But Oñate settled in the midst of the nation, and found the people so hospitable and helpful that he gave the name of "Caballeros" to those with whom he came into most immediate contact.

We have seen in the preliminary chapter on Colonization, that the new settlement was established on July 12, 1598, by the advance guard of Oñate's expedition; that by August 18th the entire company had arrived; and that every one then took part in the building of their church, as the first and most important work. Its dedication, on October 8th, was made as elaborate and impressive as possible, and then followed the week of festivities and the "universal meeting of all the Earth," all intended to impress the Indian mind with the power and knowledge of the Spaniards and the beauty of their religion; and finally, settling down to systematic work, the Franciscan comisario, Padre Alonso Martinez, divided New Mexico into seven missionary districts and appointed one of his clergy to the charge of each.

To the province of the Tehuas was assigned Fr. Cristoval de Salazar and he proceeded without delay to the toilsome duties of his position; with the advantage, however, of the companionship of the comisario and other Spaniards at San Gabriel, which his brethren in more remote districts could not enjoy in their complete isolation. The succeeding history of the Missions at San Juan, Santa Clara,

and Nambé will require separate chapters, but the other Tehua pueblos will be grouped together for consideration here.

#### SAN ILDEFONSO

Church building was evidently considered of primary importance and engaged the earliest attention of all the missionaries. When we remember that these Franciscan monks went alone into communities with whose language even they were not acquainted, without money or any other material inducement to offer, and succeeded not only in securing a hearing, but in persuading the people to give their time and labor to the building of temples for a new religion, their success is remarkable. Within thirty years, according to the report of Benavides, eight pueblos in this Tehua district had churches or chapels adequate for the service of the Christian religion, and in three places there were also conventos or houses for the residence of the priest and the accommodation of visiting clergy and lay helpers, all "very fine" he says, "especially that at San Ildefonso on which the Religious who founded it expended great care."

The two places having churches, in addition to the six Tehua pueblos still existing, were no doubt Cuyamangué and probably San Gabriel, in which the church built in 1598 was very likely still used by the Indians and adjacent settlers; and the three supplied with conventos, were very certainly, San Ildefonso, San Juan, and Nambé.

The Mission at San Ildefonso became at an early day the center of Franciscan activity in the north, and the adjoining buildings which still existed there until recent changes, showed the number of persons that it was arranged to accommodate when necessary. However, all this does not seem to have had any effect in preventing the San Ildefonso Indians from joining with their racial brethren in the revolt of 1680 and the destruction of the Franciscans. Fr. Luis de Morales was at that time the priest in charge there and had lived among the people for a considerable time and apparently was much beloved, and with him as his assistant was a younger brother named Antonio Sanches de Pro, who had come from Mexico only three years before. The tradition is that both were massacred in the church while serving at the altar.

When De Vargas appeared for the reconquest in 1693, the Indians of San Ildefonso and the adjacent pueblos made a determined resistance, and all the warriors gathered on the summit of the Mesita which was practically impregnable to the arms of those days. A siege was unsuccessful, but was renewed in the succeeding spring, when the Spaniards attempted its capture on March 4th, having brought two of the cannon of that day across the country from Santa Fe for that purpose. Unfortunately, both pieces of artillery burst at the first attempted discharge. A furious assault was made on the natural fortress on the 11th, but was repulsed, and a week afterwards the siege was abandoned.





INDIAN FESTIVAL AT SAN ILDEFONSO. CHURCH AT RIGHT

Even after the general pacification of the province the Indians of San Ildefonso took part in the attempted uprising of 1696 and killed both their own priest and a visiting brother. Fr. Francisco Corvera was then in charge of the Mission and on June 4th received a visit from Fr. Antonio Moreno, then the missionary at Nambé. In the night while both were sleeping in the convento, the Indians barred the doors and windows of both that building and the church to which it was an adjunct, and then set fire to both buildings, and the two priests were suffocated by the smoke. Soon after the complete restoration of Spanish authority the church at San Ildefonso was rebuilt very near the site of the older structure, and a mound of earth still marks the location of the latter. The new church remained practically unaltered until a few years ago, when the prevailing spirit of change and innovation succeeded in making several substantial alterations. The old Mission is in possession of a number of interesting and valuable Spanish paintings, and two or three of the very rare pictures on elk skin or buffalo hide which were made in the early missionary days when it was impossible to obtain enough pictures on canvas for the use of the new churches.

Although near the Denver & Rio Grande Railroad, San Ildefonso has never been overrun by tourists, and everything remains as in pristine days. The principal annual festival, which occurs on the saint's day of San Ildefonso, in January, is an interesting celebration, usually attended by a considerable num-

ber of tourists from Santa Fé. The illustration of the pueblo which accompanies this chapter shows a ceremonial dance in full progress, on the level plaza in front of the church, and looks across the Rio Grande to the Jemez Mountains on the west.

#### TESUQUE

Of Tesuque and Pojuaque there is not much to say. Both have been gradually losing in population during the last hundred years, until it has seemed that at least one of these old historic towns might follow the fate of Cuyamangué which was situated between them, and become extinct. In 1805, according to the census taken by Governor Alencaster, Tesuque contained 131 inhabitants, now reduced to almost an exact one hundred, and Pojuaque had 100, which have dwindled to a single dozen.

Their history has been similar to that of their neighbors, except that, being so near the capital and surrounded by Mexican ranches, they have been somewhat more influenced by their immediate environment.

At the time of the Pueblo Revolution of 1680 it was from Tesuque that the arrangements for the simultaneous destruction of all the Spaniards, which had been so carefully planned and their secrecy so well preserved, were revealed just in advance of the fatal day. Two Indians, named Catua and Omtua, gave the information to the Spanish officials; but their treachery was discovered by the other Indians of Tesuque on August 9th, and instantly swift mes-

sengers carried word to every pueblo that the secret was known and that the rising must take place without delay.

The very first blow was struck in Tesuque itself on the evening of that day, when a Spaniard named Cristobal de Herrera was killed there. The next morning, the Rev. Padre Juan Bautista Pio and a soldier named Pedro Hidalgo suffered a sudden attack. Tesuque was then within the parish of Santa Fé, and was served, in religious matters, by a priest sent out from the capital. For some time it had been in the spiritual charge of Father Pio and on the morning of August 10th he had started at daylight, with a soldier as a companion, to say mass in the pueblo. On arriving at Tesuque they were surprised to find the town deserted, and proceeded along the road in search of some explanation. About a mile from the pueblo they met some of the Indians of Tesuque with others from Cuyamangué, all armed and covered with war paint. Father Pio said "What does this mean, my children; are you crazy?" and went on ahead to summon some of the others to return. Soon he entered a ravine, and a few minutes later two Indians emerged, one carrying a kind of shield which belonged to the padre and the other spotted with blood. They and others approached Hidalgo and took from him his sword and hat, but being on horseback, he succeeded in shaking them off and escaped.

In the remarkable sermon preached in the cathedral in the City of Mexico, on March 20, 1681, before

the viceroy, in commemoration of the Franciscan martyrs of the Pueblo Revolution, Dr. Isidro Sariñana y Cuenca, the most eloquent orator of the Seraphic Order, speaks especially of this martyrdom, placing the name of Father Pio at the head of the list of those killed, and adding "If confederated



MISSION CHURCH AT TESUQUE

cruelty was wickedly pursuing innocence, it is clear that there had to be a Pio as the first target of the arrows which infidelity and apostasy shot against the Christian religion."

Tesuque is less than nine miles from Santa Fé, and therefore by far the most easily reached of all

of the pueblos by the ordinary tourist. While the constant stream of visitors which this naturally brings to the village has turned the attention of some of the Indians from their regular agricultural pursuits to the furnishing of curios for the strangers who drive out to their village, and may have dulled somewhat the usual Pueblo spirit of hospitality, yet the pueblo itself has preserved all of its natural characteristics and should certainly be visited by all who cannot afford time to see one of the larger Indian towns. It gives an excellent idea of the peculiar architecture and customs of this ancient people, who have brought down to the twentieth century the life which their forefathers lived four hundred years ago, and thus present to our observation a living picture of American life as it was in the days of Ferdinand and Isabella, of Henry VIII and Queen Elizabeth.

The accompanying picture shows the Church of San Diego at Tesuque on a day when a number of tourists are visiting the pueblo.

#### POJUAQUE

The old church, perched on a hill-top, and a few surrounding houses of the ancient style, are all that remain of the once flourishing pueblo of Pojuaque. The adjacent road, which is the main thoroughfare from Santa Fé to the north, curves around the hill in order to escape a heavy grade, and so the pueblo and its Mission Church are often passed without being observed. But the view from the hill itself includes

one of the greenest of agricultural valleys, with the picturesque river winding down from the mountains to the Rio Grande, and also the high peaks, snow-clad through most of the year, forming the eastern horizon.

The church is quaint and free from the vandalism of modern innovation, and thus possesses much more of interest to the intelligent and appreciative visitor than the most sumptuous structures of a recent day. No blood of priest or monk stains the history of this peaceful mission, no story of the martyrdom of some devoted minister of Christ comes to mar the record of the baptisms and marriages and deaths of the generations which here have lived and died. But history tells us that on the fatal August day, so long ago, the Spaniards residing in the valley, who were warned, fled to the capital and that those who remained were destroyed or made captive. Among those who suffered were Captain Francisco Ximenes and his family and a man named José de Goitia; and among the missing, that is, those who remained in captivity, were Doña Petronila de Silva and her children.

What remains of the pueblo of Pojuaque is situated eighteen miles from Santa Fé, close to the main highway which leads to the north. The visitor will be well repaid who will turn aside at least for a brief resting time, and visit the little known, but entirely unspoiled Mission Church of this ancient pueblo.

## CHAPTER XXIV

### *San Juan*

The ancient Tehua pueblo of Caypa received the baptism of its new name of "San Juan de los Caballeros" on the same day that we count as the birthday of New Mexico — July 12, 1598. This complimentary title from Oñate, came, as we are told in the epic of Villagr , as a recognition of the courtesy and hospitality shown by the Indians of Caypa to the Spanish colonists, in vacating the houses on the west side of the Rio Grande for the accommodation of the strangers.

There is in the folk-lore of the Indians an ancient legend according to which this coming of the Spaniards really reunited the whole family of the Tehuas of San Juan. It tells us that in the time of "Long Ago," when the Indians were migrating by slow stages from the far Northwest, the Tehuas were divided into two great classes, known as the Summer People and the Winter People. In passing down the valley of the Rio Grande, part of the nation chose to remain in the wide valleys near the mouth of the Chama River, while others went to similar locations below the Santa Cruz, and still others preferred the hilly region farther to the east. Of those who settled in the fertile valley near the Chama, the Sum-



mer People chose the west side of the Rio Grande, in Yuque Yunque, and the Winter People, the east side, at Caypa. In order that there should be no division, the good spirits built a bridge by laying a long feather of a parrot from one side of the river and an equally long feather of a magpie from the other. As soon as they met, the people began to cross, and so continued to live in brotherhood until a wicked spirit of evil caused the feathers to turn over, and the bridge was destroyed. But when the Spaniards came and desired to make their capital at Yunque, the Indians welcomed them and gave them all the houses of the Summer People for their own, and those at Caypa brought their brethren back across the river and gave them half of their houses and their fields, and so reunited both the Summer and the Winter People in the one pueblo of San Juan.

To change from tradition to history, we have already learned the narrative of the settlement at San Gabriel, of the building of the first church and of the great festival that succeeded. We know that seven years afterward, the seat of government was moved to Santa Fé and the pueblo of San Juan resumed its position of preëminence, which had been somewhat overshadowed by the brief glories of San Gabriel. One of the first churches was erected there and it soon became the permanent residence of a priest, with its convento and all the facilities for missionary work. At all times it was to be counted among the prosperous pueblos and the only charge lodged against its people was that they were proud and apt to be overbearing to their Indian neighbors.

When, in after years, the grievances of the Indians became acute and revolts against ill treatment only brought defeat and punishment, everyone recognized that the two requisites for success were leadership and organization. In the excitement which followed the punishment of forty-seven Indians for alleged witchcraft in 1675, there suddenly came into public notice the man apparently best fitted to control. He was from this pueblo of San Juan, and his name was Poc-pec, abbreviated in general use, to Po-pé. He was a man of great ability, and his zeal in the cause of his people was so intense that on a mere suspicion that his son-in-law, Nicolas Bua, who was the governor of the pueblo, was disloyal, he killed him with his own hand.

Thus San Juan became the center of the great conspiracy which culminated in the Revolution of 1680; and on the general uprising there was the same destruction of the church and its property here as in all the rest of New Mexico.

The new church, erected after the reconquest, was the one which with slight changes endured down to the present era, and is the subject of the illustration, reproduced from an official photograph by Hillers taken nearly forty years ago.

This church was long and narrow, like all of the older ones in New Mexico, where the width is always limited by the length of the vigas, or cross timbers, as one timber stretches directly across from side to side. For this reason the interior of the churches cannot exceed twenty-five feet in width, and that is the usual distance from wall to wall in the larger re-



THE OLD CHURCH OF SAN JUAN

ligious edifices. Any augmentation in size has to be made by an increase in length. The vigas in nearly all the important old churches are carefully selected logs of uniform size, in some cases round as they are naturally left when the bark is removed, and in others hewn to a square. Sometimes they are left with a plane surface, and in others are ornamented by carvings from end to end; but in almost every case the short timbers which project from the walls on either side as supports, are quite elaborately carved, being frequently cut into the form of a graceful curve and add very much to the architectural effect of the interior.

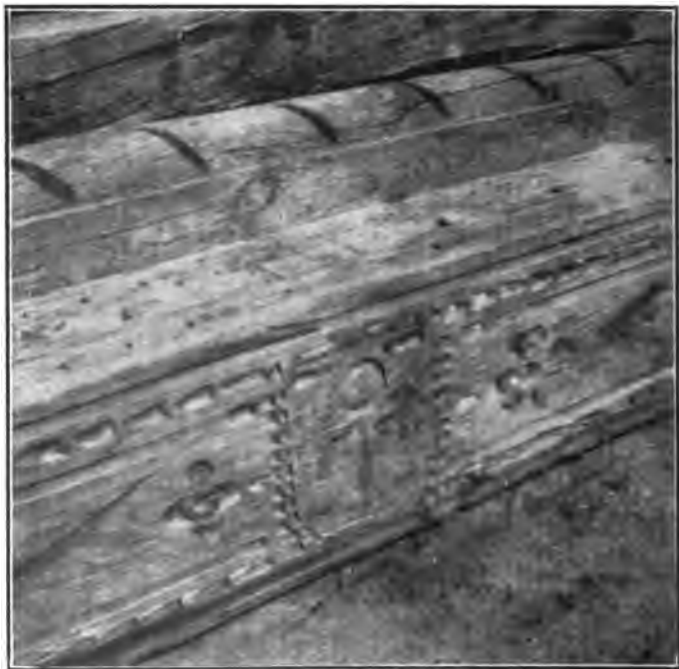
No better example of this style of architecture existed in New Mexico than in this old Mission at San Juan.

The large vigas are generally about two and a half feet apart, and in this church the number which supported the roof, from the door to the chancel, was thirty-seven. As is usual, there was one very elaborately carved viga of great size, and a photograph showing the central decoration of this, and specially made for the purpose, is reproduced here in order to give a correct idea of this class of ancient New Mexican work.

For more than a generation the history of the old Mission of San Juan has been identified with the life work of its faithful pastor, Rev. Camille Seux, universally known as Padre Camilo. He is now almost the only survivor of the young clergymen brought from France by Bishop Lamy in the early days, and

he has remained during his long ministry in this one parish devoting his entire life to its people.

Unlike many of the clergy, he came from a family of ample means, and it has been the delight of his life to pour out of his abundance to the Mission entrusted



CARVED VIGA FROM OLD CHURCH AT SAN JUAN

to his care. His first benefaction was in the renovation of the old church and the improvement of its roof; then he erected the beautiful Chapel of Our Lady of Lourdes, built of the rare reddish volcanic

rock found west of the Rio Grande, — an architectural jewel set down on the edge of a desert. This was dedicated on the 19th of June, 1890. His next work was to embellish the plaza between the old church and the new chapel with a charming statue



STATUE OF OUR LADY OF LOURDES, SAN JUAN

of the Virgin Mary, as the Immaculate Conception, brought from Paris and artistically placed on a lofty pedestal of appropriate design.

“Yo soy la Concepcion Inmaculada”

An engraving of this is presented to illustrate the generous offerings of this beloved pastor. Not satisfied with all this, he next built a parish house, corresponding to the old Spanish convento, not only sufficient for local needs but sufficiently commodious to accommodate all the priests of the diocese; and here at frequent intervals, he welcomes all who come, especially the French priests, who rejoice in these reunions from isolated fields of labor; and with most generous hospitality provides for every want. Within the last few years, as the culmination of his work of faith and love, and with such assistance as others chose to give, he has built an entirely new parish church to be a special memorial of his life of devotion.

Regretting, as we must, that this entailed the destruction of the old historic Mission, where the Indians were first taught to pray and generations have joined in Christian worship, yet no one can fail to revere the devotion which has thus laid its gifts upon the altar, and has made of this little Indian pueblo a center of ecclesiastical artistic beauty.

The pueblo of San Juan is one of prosperity and happiness; its people are industrious, well governed, and progressive. Its population has increased in the century from 1805 to 1905, from 185 to more than double that number.

Its principal festival, on June 24th, is the occasion of a vast influx of visitors from the vicinity and from abroad, and should not be missed by any tourist who can arrange to be present. The exer-

cises are alternated from year to year, there being a ceremonial tabla dance at one festival and races and games at the succeeding one. No one who can attend will fail to receive a welcome, for whatever other change may have taken place during the three centuries since the coming of Oñate, there has been no diminution in the unvarying cordiality and courtesy of the simple people of this ancient pueblo, which then brought to them the title of "Los Caballeros."



## CHAPTER XXV

### *Santa Clara*

About three leagues south of San Juan, on the opposite bank of the Rio Grande, but below the two branches, the Chama and Santa Cruz, which add largely to its volume, stands the pueblo of Santa Clara.

The agricultural land around it is of small area, but its industrious people long ago sought out the fertile spots along the winding course of the Santa Clara River, in its well shaded cañon, and there made their summer homes and their fruitful fields.

Its Indian name is Kah-po, and the ordinary mortal loses some of his implicit faith in the infallibility of the professional ethnologist when he finds three authors of distinction differing so widely in their interpretation of this name as to give these varied translations: "Enclosed water," "Wild Rose," and "Eyeball"! The reader thus has the advantage of the right of choice.

Santa Clara, though not one of the larger pueblos, yet is not at all decadent; on the contrary its population has increased about twenty per cent in the last century. In addition to its grant, made by the Spanish authorities after the Pueblo Revolution, it enjoys a "reservation" made within recent years in

Washington, which includes the Santa Clara Cañon. The original grant was the usual square measured from the church, and included both sides of the Rio Grande, but in some way which is practical even if not legal, the Indians have ceded their rights to the eastern side and confine themselves to the western.

The town is an irregular oblong, built around a plaza, with lines of corrals outside of what we may call the "residential quarter." The church was situated at the northeast corner of the village beyond the line of the houses.

Among the older buildings are several two stories in height, but, as in other pueblos, the newer houses are of but one story, and are entered "American fashion" by modern doors. We have the direct statement of Father Benavides that he built the original church there in 1629. That was situated a little southeast of the present location and the spot can still be distinguished by the mound of earth remaining there.

The church which was recently destroyed was erected shortly after the reconquest by De Vargas, and had a set of rooms for the accommodation of the priest on the south side. These rooms were decorated with rude carvings, generally of animals, and they contained in old wooden chests a number of ancient ecclesiastical vestments and a quantity of time-worn documents which probably contained matter of much interest if they could have been examined, but which the Indian sacristan always watched with a most jealous eye.

The church itself was very large and one of the best specimens of the old Franciscan Missions. It was cruciform in shape, the nave being 105 feet long below the transept, the transept eighteen feet wide,



OLD MISSION CHURCH OF SANTA CLARA

and the chancel twelve feet in depth, making a total length of 135 feet. The most conspicuous feature of the church was its great entrance, eight feet wide and ten feet high. This was furnished with two massive doors which were only opened on grand occa-

sions, each of which was divided into ten deeply indented squares, containing escutcheons in high relief. In one of these great doors was cut a smaller door about three feet by six, which was the usual entrance-way into the church. The front wall of the church was run up about ten feet above the roof to a point in the center and another at each corner, with a square opening beneath the central point, in which the bell was hung; the whole uniting to give the building an attractive architectural appearance. The roof was flat and supported by enormous vigas which extended beyond the walls and afforded partial protection in times of protracted rain.

The church was so massively built that apparently it would last for ages; but the very confidence thus inspired caused its destruction. The spirit of innovation reached even to Santa Clara, and a promise of a roof that would never leak was sufficient inducement for a change. So the old timbers were removed and a modern roof placed on the adobe walls; and alas! when the storm came, the great building which had withstood the vicissitudes of centuries fell with a great crash, as did its sister church in Nambé; and one of the historic landmarks of New Mexico was gone forever.

The annual festival of Santa Clara is on the saint's day of its patrona, which is August 12th. Excursions are usually run from Santa Fé and sometimes from Alamosa; and the pueblo is easy of access in many ways. As this festival comes only one week after the fiesta of Santo Domingo, it is rather

overshadowed so far as long-distance travelers are concerned; but they are scarcely missed, for all the inhabitants of Rio Arriba, men, women, and children, have been waiting anxiously for weeks for the arrival of the day. All business is suspended, nothing is allowed to interfere with Santa Clara Day, and from



DOOR OF OLD CHURCH AT SANTA CLARA

early dawn the roads are lined with pilgrims bound for the popular shrine. It is safe to say that not a horse within thirty miles is left at home; every young man rides, at top speed, to the fiesta.

The Pueblo celebration is usually a tabla dance, carefully executed, but inferior to that of Santo Do-

mingo for lack of numbers. And when the dance is over all the young horsemen of the county indulge in wild races, and excitement runs high until the festivities cease from very exhaustion. It is well worth the seeing, and no one who is within any reasonable distance should miss the chance.

Fortunately, though the old church is gone, we can present an excellent picture of the edifice, with the surrounding walled campo santo, as it was before the modernizing spirit made any change; and another, of the great double door with its twenty raised escutcheons. Some day, perhaps, there will be a reaction; and these pictures will preserve the old models unchanged.

## CHAPTER XXVI

### *Nambé*

Though but a few miles from the main thoroughfare, Nambé is one of the least visited of the Indian pueblos. It can easily be reached by following the Nambé River a few miles to the eastward, from Pojuaque; or by going almost directly north from the Rio Tesuque near the crossing of the main road from Santa Fé.

Like some of the neighboring pueblos, it is in its decadence, but this did not detract from its interest down to the time when its fine old Mission Church was unfortunately destroyed. According to a census near the end of the eighteenth century, Nambé had a population of 180; by Governor Alencaster's enumeration of 1805 it contained 143 persons, and the number is now reduced to 75 or 80.

All this is sad, but the destruction of the great church, and the similar loss at Santa Clara, are far more so. They were two of the finest specimens of the old Franciscan Missions; and both were lost through an ill-directed ambition to modernize the antique. There could not be a better illustration of the futility of trying to "put new wine into old bottles," which was condemned by the parable nineteen hundred years ago. If they had been intelligently re-

paired by replacing any decayed viga by a new one, or even if they had been let alone altogether, both churches would be intact today; but the attempt to change the roofs entirely from the construction adapted to the adobe walls, brought them quickly to the ground, and deprived New Mexico of two of its most interesting historic objects, and two of its most valuable assets.

Nambé was the seat of one of the first of the Franciscan Missions in New Mexico after the colonization of the country in 1598. As stated in the preceding chapter on the Tehua pueblos, the Tehua missionary district was placed in charge of Rev. Cristobal de Salazar, and the work of converting the Indians began with great vigor. In this report written in 1629, Benavides states that among the Tehuas there were eight pueblos with churches and three with conventos or clergy houses, one of these latter undoubtedly being Nambé. It was then a large pueblo and the priest stationed there had charge of Pojuaque and other small communities.

Notwithstanding all this apparent success, when the shock of revolt came, the result was exactly the same here as elsewhere, and Fr. Tomas de Torres, a native of Mexico, who was the priest in charge of the Mission, was killed without any hesitation. Of course the church was destroyed with all its contents, as everywhere else in New Mexico.

Then the usual reaction came, after the twelve years of anarchy and the reconquest, and on April 23, 1695, Governor De Vargas records in his diary as follows:



“Nambé — April 23, 1695 — Went to Nambé with the Very Reverend Father Custodian, Fr. Francisco de Vargas, and the people being assembled in the plaza in front of the Chapel and the house adjoining for the minister, I told them I had come to instal the Reverend Father who was to be there to aid them and administer the sacraments, and I gave possession of said chapel and house to the Rev. Father Antonio de Acevedo.”

We can hear the people shout their loud acclaims as the spectacular ceremony proceeded! The men are forgiven, the children are baptized and all is well!

Again the pendulum swings and we have another change. In just a year there is a new priest at Nambé, and on the 4th of June he makes a little trip to San Ildefonso to visit his friend, Father Corvera, there. And, as is narrated elsewhere, in the night the good people set fire to the priest's house where they were asleep, having first carefully closed all avenues of escape, and the two Franciscans are suffocated to death. Whether the people of Nambé joined with those of San Ildefonso in this deliberate murder, we do not know; but we will hope that it was not so.

Then the church was rebuilt, at least sufficiently for necessary services, and so continued for more than thirty years; but it evidently was not as large as was needed nor equal in grandeur to what was desired, for suddenly a benefactor appeared, full of public spirit and a desire to serve God and the people

and perpetuate his name. It was no less than the governor himself, Juan Domingo de Bustamante, one of the few governors to serve for two full terms. The Marquis de la Peñuela when governor had rebuilt the San Miguel Chapel in Santa Fé, but that was a small building and the walls were still standing; but Governor Bustamante built a great church, fully a hundred feet long, and with walls of almost unparallelled thickness, and all "at his own cost." That is the church that stood for more than one hundred and eighty years and should be standing yet.

We present an engraving of this church from a photograph made shortly before its downfall, which shows its wide entrance and massive walls; and we add a description of the church as the author found it at the same period.

"The church is a very large edifice, built of adobe, and the first glimpse at its scarred sides shows its antiquity. The constant wearing of water for over a century and a half has made lines and seams down through the adobes, and if they had not been of extraordinary thickness would long since have washed them away. But the church with its solid walls was evidently built when labor and material were plentiful, and when religious fervor and zeal did not permit any but the most substantial work in a temple of the Most High.

"We pass through the enclosed yard in front, with its high adobe walls, past a high double cross of roughly hewn wood, and approach the entrance. There are two immense doors, quaintly carved by the crude tools of the beginning of the last century,



MISSION CHURCH AT NAMBÉ

and in one of these is a small door which is used on ordinary occasions which do not warrant the trouble of opening the more ponderous portals. The adobe buildings adjoining the church and now falling into decay tell of the days when this was a convento inhabited by a number of devoted Franciscan Friars, who went forth from this center to preach the Christian faith in all directions. Now, alas, the church is only opened for religious services about six times in the year, when the priest from Santa Cruz, who has a parish as large as a diocese, comes to say mass and attend to the spiritual welfare of this part of his flock.

"We enter the church, and find the interior of large proportions, fully one hundred feet in length and as wide as the style of architecture with its flat roof will permit. On the right hangs a picture of Our Lady of Guadalupe, the central figure being surrounded by four others in miniature, and on the left is a quaint old confessional, surmounted by a skull.

"The altar piece is very modern, and of crudest art, being executed by Indians of the pueblo itself. Nothing could be more startling than its extreme brightness of color, scarlet and blue predominating, the coloring being solid, without shading. The recent date, 1885, gives hope that time will tone down the general effect to something more appropriate in the 'dim, religious light.' On the left of the altar is a picture of San Francisco, being crowned by an angel, a familiar subject in these churches planted by his devoted followers, this picture having been executed by a Mexican of the neighboring town of Pojuaque.

"The church, taken altogether, has a bare appearance, but the spirit of modern improvement has invaded even its quiet precincts, and before another year, its hard smooth earthen floor will be replaced with one of boards. Near the door, together with candlesticks, and other needful utensils is a *matraca* or rattle of unique design, called by the pueblos 'pah-poné'. A flat piece of board about the size of the metallic part of a shovel is perforated by a dozen holes, and from each of these hangs by a short cord a little wooden tube. The whole when vigorously rattled produces a sound which can be easily heard throughout the entire pueblo, and it is used to call the faithful to church during Lent when the more joyful bells are not allowed to ring.

"Close to the door on the first great square *viga* which supports the gallery is the most interesting feature of the church, being the inscription which tells of the erection of the building. This is of considerable length, extending entirely across the church, and was deeply graven in the wood. Untold coverings of whitewash have filled the lines so that most of the letters are almost illegible, but the date 1729 is still easily to be distinguished.

"The entire inscription, put into modern Spanish with the abbreviations removed, reads as follows — 'Esta Iglesia la hizo á su costa el Senor General Don Juan Domingo de Bustamante, siendo gobernador y capitan-general. Año de 1729' — 'This Church was erected, at his own cost, by the Señor General Don Juan Domingo de Bustamante, he being governor and captain-general. In the year 1729.' "

## CHAPTER XXVII

### *Santa Cruz*

Santa Cruz was never a mission nor the site of an ancient pueblo. After the Spanish colonization, a settlement gradually developed there on account of its excellent situation and fertile lands, but without any organized government and under the religious charge of the missionary at San Juan. At the Pueblo Revolution in 1680, the Spanish population was destroyed, some being killed, a few reserved as captives, and others succeeding in joining their countrymen at Santa Fé or on the retreat to El Paso. During the twelve years of Pueblo control the houses and fields abandoned by the Spaniards were occupied by Tanos Indians from the pueblos of Galisteo, San Lazaro, and San Cristobal, and they had established quite a large community at the time of the reconquest under De Vargas.

In 1694, when the families of the refugees at El Paso returned to Santa Fé, together with new colonists from Mexico, the governor was much embarrassed to find suitable accommodations for them and to arrange for their permanent settlement. Sixty-six families arrived on June 23, 1694, and had to be temporarily sheltered in the crowded houses of the capital, to the great discomfort of all concerned. As

the best solution of the difficulty, and in the line of the permanent colonization that was desired, it was finally decided to establish another villa, or Spanish town with a regular municipal government, and Santa Cruz was selected as the most desirable place. This made it necessary to remove the Indians who were then located there, and this entailed many difficulties and long negotiations not necessary to be narrated here. The location was exceedingly desirable and the Indians strenuously objected to a return to their own pueblo or even to the vicinity of Chimayó; but De Vargas was firm in the matter and all that could be conceded was a delay so as to make the removal less distasteful.

This was the first Spanish town established after the founding of the capital at Santa Fé, and has been referred to somewhat in the chapter on Albuquerque, which was the only subsequent villa. In the journal of De Vargas, he says: "And I constituted it as the first new settlement and gave it the honorary title of Villa Nueva de Santa Cruz de los Espanoles Mejicanos del Rey Nuestro Senor Carlos Segundo."

As matter of favor the actual occupation of the town by the new settlers was postponed until the next spring. On April 19, 1695, Governor De Vargas issued a proclamation commanding all the colonists to leave Santa Fé on the next Thursday at 10 A.M. and added, "and I will then have in the plaza of the city the pack-mules I now have and will also furnish some horses to mount in part those who

may need them, and I will aid them in all things, assuring them that a ration of beef and corn shall not be wanting as well as half a fanega of corn to each family for planting."

This proclamation was "published" in the two plazas of the city by Sebastian Rodriguez, negro drummer, in a loud and intelligible voice, in presence of a large concourse of people. On the appointed day, April 21st, the migration took place and the new settlement was established; being known in all documents of the time and for a century thereafter as "La Villa Nueva de Santa Cruz de la Cañada." The priest who accompanied the settlers and was placed in charge of the new villa was Rev. Antonio Moreno; and he lost no time in stirring up the people to perform their first public duty by erecting a church.

From its foundation down to the time of the American Occupation in 1846, Santa Cruz enjoyed the distinction of being one of the very few villas in New Mexico — only two till the founding of Albuquerque in 1706, and three thereafter. During much of that period it was the headquarters of the Northern District of the Territory, and especially during the Mexican era, from 1822 to 1846, was of much political importance.

Probably the church built by the first settlers was not very substantial, as we find in the archives an order from the governor dated June 15, 1733, giving to the inhabitants of Santa Cruz permission to build a new church "at their own cost, the present one





THE GREAT CHURCH AT SANTA CRUZ

being in ruins." The records preserved in this parish, however, extend back of this date and must have been made in the original church and parish house erected in 1695.

The special feature of interest in Santa Cruz is its great church, which many consider the best existing specimen of the early Franciscan Missions. We can confidently assume that it was built in accordance with the official action of 1733 and probably finished by the end of that year. Not only the building itself but its varied contents are of great interest, and the set of church records preserved in this parish is among the most perfect in the Southwest.

Of course occasional changes are made in the arrangement of pictures and other ornaments, but the following description, prepared by the author some years ago, is believed to be complete, and everything mentioned therein can be found by the interested visitor, though perhaps not in the precise place then indicated.

#### THE CHURCH

This church is considered the largest in New Mexico, and is full of objects of interest to the antiquarian and the artist, as well as the devout Christian. The present edifice is built in the usual form of a cross, consisting chiefly of the church proper and two chapels, of Our Lady of Carmel on the north, and of San Francisco on the south, the sacristy and baptistery being behind the chapel of Our Lady of Carmel.

In the nave, until recently, were six very fine old

Spanish paintings on one side, and an equal number of Mexican pictures just opposite, forming a most marked contrast. The former have now been placed in other positions. The Mexican pictures, which are still on the north side, consist of seven in all. The lower tier represents Our Lady of Sorrows, St. Joseph, and St. Stephen; above them is a representation of the crucifixion with a saint on each side, and surmounting all, a picture of Our Lady of Guadalupe.

On the opposite side, in a niche fifteen feet long by eight feet high, is a representation of Christ in the Tomb; and near it are two figures, one of Our Lord, and one of Our Lady of Carmel, the latter in an embroidered silk robe. Neither of these possesses artistic merit; but near them is the most beautiful specimen of antique wood carving in the Territory, being a statuette of St. Francis. It has, unfortunately, lost the hands, but is a most interesting example of Spanish seventeenth century art. The altar piece consists of a number of separate paintings. In the center is a statue of the Virgin and Child, and above them a large cross. On the south side of the statue are pictures of Santa Teresa, with a dove, and St. Joseph and the Child; and on the north San Francisco Javier and Santa Barbara. Above the former is a Holy Family, including San Joaquin and Santa Ana; and above the latter two angels. To the south of the altar is a picture of King Ferdinand; and on the north, St. Jerome.

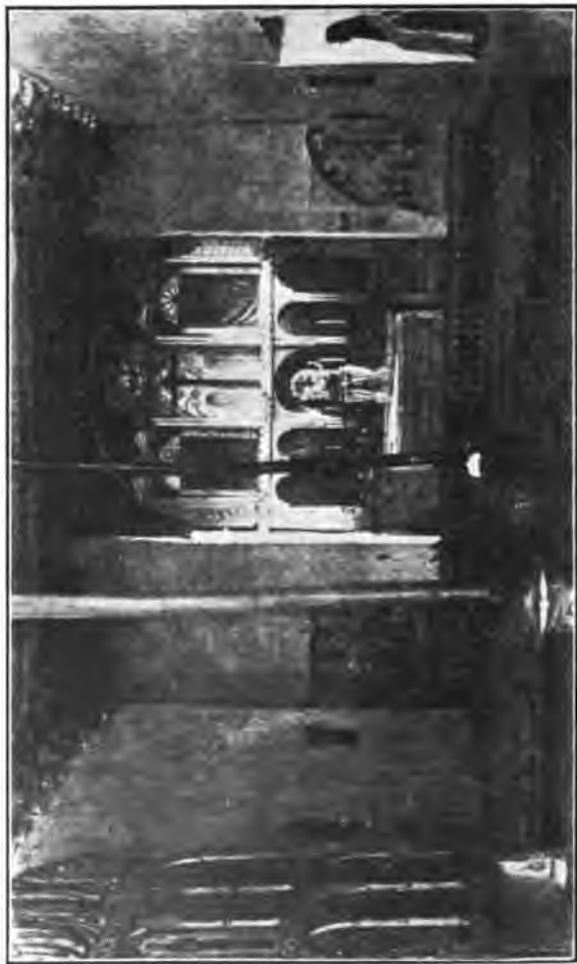
In the Chapel of St. Francis, sometimes called the

chapel of the Penitentes, is a wooden statue of St. Francis three and one-half feet high, and a small Mexican picture of the nativity. In the Chapel of Our Lady of Carmel is a beautiful modern image of the Virgin, crowned; and on each side a painting on metal, one of St. Anthony of Padua, and one of St. Joseph. Behind the statute, and partially hidden from view, is a picture of Our Lady of Carmel.

The doors which lead to this chapel are very curious, being made in elaborate panels, and painted blue, red, and yellow. In the sacristy attached to this chapel are a great many ornaments of Mexican manufacture, which, with the growth of a more refined taste, or from their becoming broken, have been discarded from time to time. Among them are two angels of the Last Judgment, with long trumpets, said to have been made at Chimayó, and a number of paintings on wood, including a Holy Family, San Francisco, Señora de Guadalupe, etc. The walls of the chapels are four and one-half feet thick, and those of the church in some places still thicker.

In the main sacristy are several of the Spanish paintings which were originally in the nave of the church, and many other interesting articles. Among these are:

Two companion pictures of large size — one of the Virgin and Child, and one of St. Joseph and the Child; the Archangel Gabriel; Our Lady of Sorrows; a smaller picture of San Joaquin; the Coronation of the Blessed Virgin by the Holy Spirit. All of these pictures are of artistic merit, and probably



CHURCH OF SANTA CRUZ — INTERIOR

were brought from Spain at an early day. Several, and especially the last, bear evident traces of the school of Murillo. The Banner of the Confraternity of the Blessed Sacrament; two ancient candlesticks of tin, each eight feet high; a baptismal font of beaten copper, two feet in diameter, with a silver conch-shell; a matraca of wood, used instead of a bell to call the congregation during the last three days of Lent; a pyx of solid silver, heavily gilt; magnificent sacerdotal vestments embroidered in gold and silver. Among the most interesting books preserved in the church are the following:

1. "Libro de Casamientos de la Villa Nueva de Santa Cruz, Año 1726."

Record of marriages of the new town of Santa Cruz. This was commenced by "Padre Predicator fray Manuel de Sopena," and the frontispiece is a picture, in elaborate pen-and-ink work, of the marriage of the Blessed Virgin and St. Joseph.

2. Libro de Difuntos de la Mission de San Diego de los Jemez.

The record of deaths at Jemez, beginning August, 1720. This was kept by Father Francisco C. J. Delgado, "Notary of the Holy Office of the Inquisition."

3. Record of deaths at Santa Cruz, 1726, with three title-pages in curious penwork.

The book contains many interesting documents, as, for example, a letter from the king of Spain as to Indian affairs, in 1769.

This church was the central seat of the Confraternity of Our Lady of Carmel, and contains a regis-

ter of all of its members, "made by authority of the Pope and the Bishop of Durango," in 1760, and a curious record of its property and expenses, dated 1768.

The two illustrations accompanying this chapter are from recent photographs, one showing the exterior of the venerable church with its immediate surroundings, and the other, the interior as now existing. The latter is somewhat marred by the presence of modern stoves with long and rather unsightly pipes extending to the roof, but this disfigurement must be charged to the account of the desire for personal comfort which the latter-day church attendants seem to consider necessary.

## CHAPTER XXVIII

### *The Santuario of Chimayó*

Chimayó is one of the most secluded villages in New Mexico. It is situated in a valley in the foothills on the western side of the main range of the Rocky Mountains, here called the Sangre de Cristo range. The surrounding hills break the winds and afford protection against storms, so that it has one of the most delightful climates in New Mexico. In a general way the location of the town is quite similar to that of Santa Fé, and the climate is of the same general character.

This shelter from wintry blasts has a beneficial effect on fruit, so that crops of early blooming varieties, such as apricots and Japanese plums, which are very precarious elsewhere, are seldom lost here; in fact it is proverbial that the apricot crop of Chimayó is always beyond danger. The number of old apricot trees is large, and the output in favorable seasons is really surprising. The same is true of the small sweet Mexican apples that are raised there in large quantities; and both kinds of fruit find a ready sale, especially in years when the fruit is destroyed in the less favored parts of the country. Lovers of fruit are always sure, no matter how destructive the late frosts may have been elsewhere,



that sooner or later they will see a line of burros each laden with two boxes containing the small but welcome apricots and apples which everyone recognizes as the product of Chimayó.

It would be difficult to find a population more entirely cut off from the vices and frivolities of the world, as well as from its newer conveniences and luxuries, than that of Chimayó. The people are contented to live almost entirely on the products of their own valley. Money is little needed where requirements for happiness are so few; and the community illustrates the philosophy of content, which proclaims that happiness is not attained by the multiplication of possessions, but by the satisfaction of a few real wants of man, and the absence of desire for anything that is unattained.

Truly it is a happy valley of contentment and satisfaction and peace. And here under the very shadow of great mountains, is found the subject of this chapter, universally known as the "Santuario."

It is not a mission to Indians, for there are no Indians there; nor has it the fame of great antiquity; and yet it is probably known more widely among those of Spanish descent in the Southwest than the largest church or the richest cathedral, and it draws its devotees from a greater radius than could be reached by the most eloquent of preachers. Any general description of notable New Mexican churches which did not give due prominence to the Santuario of Chimayó would be far from perfect; for it is unique. It is a shrine for the cure of disease,

and a visit to its healing precincts is the last hope of many a despairing invalid. In southern Europe there are many such resorts, but in this portion of the United States the Santuario stands alone.

Every day throughout the year, men, women, and children from all directions, from Colorado on the north to Chihuahua and Sonora on the south, may be seen approaching the shrine, in carriages, in wagons, on horses, on burros, or on foot; but all inspired with full faith in the supernatural remedial power that is here manifested, and high hopes that a good Providence will vouchsafe life and health to the suffering pilgrim. It is not a rare occurrence to see whole families coming in a commodious coach to bring some little one deformed from birth or injured by accident, whose case is beyond the curative power of the most skilful physician, and for whom the only hope is in the merciful interposition of supernatural power.

How and when the healing virtues of the sacred earth of this favored spot were first manifested, not even tradition tells us, and we will not pursue history further back than the time of the erection of the present church.

In the beginning of the nineteenth century there was a pious citizen of Chimayó on whom Providence had bestowed greater temporal prosperity than on his neighbors, and who wished to show his appreciation of his blessings in some notable way. So on the spot where for long years wonderful cures had been performed by the strange virtue of the soil, he



THE SANTUARIO, CHIMAYÓ



INTERIOR OF SANTUARIO, CHIMAYÓ

built a church to the glory of God. It was finished in 1816, amid general rejoicing that there should be a suitable tabernacle for worship and for the giving of thanks for the blessings of restored health and strength.

The name of this man was Bernardo Abeyta; and the church which he erected was sixty feet in length by twenty-four in width, with massive walls more than three feet in thickness.

When Don Bernardo died, he left the church, which was his own property, to his only daughter, Carmen, who had married a member of the Chaves family. All through her life this church was her most choice possession; from time to time she added to its adornment, and with pious hands kept it in perfect condition worthy of a house of God. Day by day she welcomed the pilgrims who came from far and near, and with unfailing sympathy did all that was in her power to alleviate the sufferings of old and young who were brought to this healing shrine.

Troublous times arose in her days to try her soul. The old Mexican priesthood, amiable and easy going, had been the friends of her father and of her youth; and encouraged the faith of the people which had such wonderful results in almost miraculous cures. The earlier French priests were similarly friendly, and one, whom the writer knew, even wrote and published a pamphlet containing special prayers to be used in connection with the pilgrimage. But at length came a young man fresh from the seminary,

full of the importance of his office and of the power which it possessed, and insisted that the Santuario property should be given absolutely to the Church authorities. In vain the amiable owner explained that it was her patrimony, coming down from her father and that her support was obtained from the voluntary offerings of those who were benefited by its healing power. But nothing less than an absolute conveyance of the property would suffice. Her refusal brought threats and finally a practical excommunication, the youthful autocrat refusing to baptize, marry, or bury any of the family until his demands were complied with. Still the good woman maintained her independence, and at last the priest was removed to another field and harmonious relations were again restored. Since then she has died and the "Santuario" has descended to her daughter, Maria de los Angeles Chaves, who is the present possessor.

Meanwhile, while times and customs change, there is no diminution in the popularity of this ancient shrine, and it is no rare occurrence for a hundred pilgrims to visit it in a single day.

The usual method of obtaining the hoped-for benefit, is to take a small amount of the sacred earth and make a kind of tea or drink of it, a single spoonful of which is often sufficient to produce the desired result. However we may account for these strange effects, there can be no doubt that hundreds of persons all over the Southwest attribute their present good health to the benignant influence derived from

a pilgrimage to the Santuario of Chimayó. Those who come long distances usually take back with them a small quantity of the earth as a safeguard for the future; or in some cases of disease so severe that the patient cannot be brought to the Santuario, sufficient earth is carried to the faithful invalid to effect the cure.

One of the most reliable authorities in the State informs me that in his young days it was usual for parties making the pilgrimage to Chimayó from a distance, to take with them, on their return, a sufficient amount of earth to allay the violence of storms for a considerable time; and that the custom was, when a storm became fierce, to throw a few grains of earth into the blazing fire and when the smoke reached the top of the chimney the fury of the elements abated, and if there was lightning, its magic influence changed its course to another direction.

The illustrations accompanying this chapter show the exterior of the church with its mountain background, and the interior with all of the altar pictures and the carved supports of the vigas of the ceiling.

## CHAPTER XXIX

### *Pecos*

If the question should be asked, "What was the largest town in the present United States four hundred years ago?" it would seem as if an answer should not be difficult; and yet not one person in a thousand, probably not one in ten thousand, could respond correctly. In most cases considerable investigation would be necessary before the fact was ascertained that the subject of this chapter, the pueblo of Pecos, was that town.

Unfortunately only its ruins remain, but they have much historic interest, and the time is within the memory of living men when it was still inhabited and its great Mission Church stood as one of the most striking monuments of the missionary zeal of the Franciscan friars.

As the traveler from the east, on the "Santa Fé," after leaving Las Vegas, gradually ascends to the high altitude of the divide at Glorieta, his attention is arrested by the immense sign-board placed by the railroad company on the north side of the track, drawing attention to these ruins, which are then in full view on the opposite bank of the Pecos River. Not much is now to be seen at that distance but the massive remains of the great church, red in color,



and the long array of large gray stones which mark the foundations of the ancient pueblo and show how extensive was its area.

The history of Pecos is of absorbing interest, from our first acquaintance with it in 1540 to its pathetic abandonment exactly three centuries later, in 1840. The first news of its existence that came to any white man, was when Coronado's little army was resting, in July, 1540, at Cibola, the modern Zuñi, and awaiting the return of the exploring party under Cardenas, that had been sent by Coronado to visit the Moqui towns, and the wonderful Grand Cañon of the Colorado. It was then that a company of strangers from the far east presented themselves, under command of a man of much intelligence and charm of manner, known in history only as Bigotes, because his mustache was his noticeable feature. He came as an envoy to welcome the Spaniards and invite them to his city.

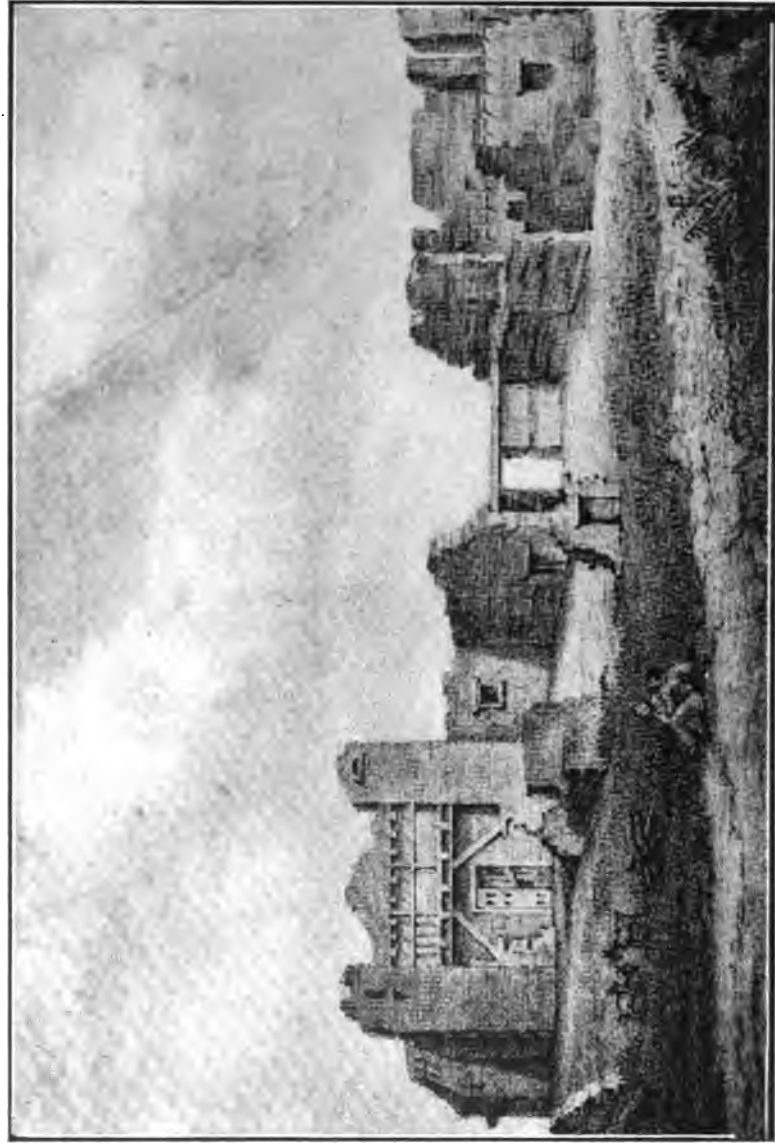
In the different chronicles of Coronado's expedition, we have very full descriptions of this pueblo, then called Cieuic, and of its people; the former describing the peculiar architecture of the great three-storied communal dwellings built in the terrace form, the circular subterranean estufas, and other characteristic features, and the latter dwelling on the fine character of the people, their personal honesty, industry, and amiability, and the excellence of their local government. Bigotes, their most striking representative, stands out as a man of admirable character; and his imprisonment by Coronado, under the

influence of the deceptive Turk, is one of the blots on the reputation of that adventurous general.

After Coronado's retreat, forty years passed before another white man visited the great pueblo on the Pecos, and then Espejo came for but a brief visit.

When finally the colonization of New Mexico took place under Oñate, that energetic leader lost no time in making himself acquainted with the most important city in all his wide domain. We have seen elsewhere that the date of the settlement of San Gabriel as the capital of the new province was July 12, 1598, and we find that less than two weeks thereafter, on July 25th, Oñate arrived at Pecos, in order to explore the country and become acquainted with the people. It is in connection with this visit that we find the name "Pecos" first used as the proper title of this town, and Mr. Bandelier explains this by saying that Pecos was no doubt the Queres name of the place, and that Oñate, who approached it from the Queres pueblos and accompanied by persons from those towns, naturally adopted the name which they used. At all events the chief aboriginal town of the Southwest is henceforth always known in history as the pueblo of Pecos.

A few days later, when the Franciscan comisario divided all of New Mexico into missionary districts, Pecos was made the headquarters of the most easterly division and placed in charge of Fr. Francisco de San Miguel. That was the era of rapid church building and Pecos was one of the first missions in which a church was erected. The population being



OLD MISSION CHURCH AND RUINS, PECOS, 1846

large, it was easy to obtain the necessary labor, and thus the building was constructed without great difficulty. All the descriptions that we have of it speak of its large dimensions. In the report of Benavides, in 1630, which we so often quote as the best early authority, he refers to Pecos as follows:

“A pueblo of the Jemez nation and language, situated four leagues north from the Tanos pueblos (San Cristobal, etc.) containing more than 2,000 souls and a very splendid temple and convento of beautiful workmanship,” and in another description of the same period we are told that the church had six towers.

At the time of the Revolution of 1680, the priest who had been in charge of the Mission for a number of years was Fernando de Velasco, well advanced in age. We are told that on the fatal 10th of August he left the pueblo early in the morning in order to notify Father Bernal, who lived at Galisteo, that he had received secret information of an impending uprising of the Indians. The rebellious natives who went to his cloister soon after, to take his life, found the room empty, but followed his trail until he was overtaken in a field near Galisteo, and there they killed him with arrows. The church and convento were immediately destroyed and every vestige of the Christian faith exterminated.

During the twelve years of the Pueblo Revolution, Pecos suffered greatly from the constant incursions of the wild tribes of the Plains and the difficulties which arose among the Pueblo Indians themselves;

and in the reconquest by De Vargas, its people made no stubborn resistance to the Spaniards and finally became friends and allies. As soon as it could be accomplished, the church and surrounding buildings for the clergy were rebuilt and for a long period were the center of one of the most important missions in the province. The structure was very large, with massive walls of extraordinary thickness, and the woodwork was considered at least the equal in the size of the vigas and gateways, and the elaborate nature of the carvings, of any in New Mexico.

Thus it remained until the abandonment of the pueblo by its remaining inhabitants in 1840; but then, being left without even a caretaker, the destruction of the great buildings was rapid. Every "vecino" who desired a massive timber or one with ornamentation upon it, naturally came to the Pecos church as to a mine of wealth; and every stranger who desired a memento of the great building around which clustered such a volume of romance, carried off whatever best suited his aesthetic taste.

The geographical situation of Pecos is really the key to its history and its final destruction. It was the eastern outpost of the Pueblo civilization and exposed to the constant attacks of the warlike tribes of the Plains. Its great buildings, with the storehouses of the products of its industrious people, were naturally objects of the cupidity of the nomadic tribes which raised no crops and possessed no winter supplies. Scarcely a year passed that it was not subjected to attack, and while it could usually repel

the foe, yet such warfare necessarily entailed a gradual loss, which in time reduced the population from several thousand to a mere handful. At length the time came when there were barely sufficient men left to comply with the most essential points of their religious ceremonials. A universally believed tradition is that the sacred fire in the innermost estufa had never been suffered to die out for a single moment during the long centuries of existence of the pueblo, and that the people believed that the direst of misfortunes would immediately follow its extinguishment. But even the sacred duty of its maintenance had become a burden, and the day seemed near when it would be impossible.

Just at that time of darkness and almost of despair, there suddenly appeared a company of visitors from afar — not strangers, but rather brethren. It was a delegation sent from the pueblo of Jemez, from which the founders of Pecos had originally come; men of the same blood and language and traditions. They came with a message of love and invitation. They had heard how the people of Pecos had suffered from wars and pestilence until reduced almost to extinction, and they had been sent to invite the survivors to leave the scene of their misfortunes and unite with their ancient brethren at Jemez; not as visitors or sojourners, but as part of the same people; and to have equal rights in all things with the old inhabitants of the pueblo so that all might again become one nation. Solemnly the question was debated, as it involved the total aban-

donment of their old life, but finally the warmth of the promised welcome, and the impossibility of sustaining themselves longer, prevailed, and the invitation was accepted.



“OUR LADY OF LIGHT,” IN HIGH RELIEF ON WOOD,  
FROM PECOS CHURCH

The once proud pueblo of Pecos had become reduced to thirteen inhabitants, eight men and five women; and in the pleasant days of 1840, taking with them their household gods and most cherished pos-

sessions, they started on the pilgrimage to their new home, west of the great mountains and the great river, in the land of their fathers. Here they were received with joy and acclamation, homes were furnished for their immediate occupation, fields set apart for their use and they were incorporated into the community in all matters of government. Two of their number subsequently became governors of Jemez, and the lives of all were free from alarms of warfare or fear of extinction. In 1890 two of the thirteen pilgrims still survived, and in 1904 one of their number, Agustin Peco, was yet alive. Their descendants still celebrate one of the distinctive festivals of Pecos and they cherish with great veneration a small statue of the Virgin which they brought with them from the old church of the pueblo, and look upon as their special patrona. A picture on a wooden slab, with a representation in high relief of the Virgin as Our Lady of Light, was carried to Jemez on the migration, and remained in possession of Agustin, until 1882, when it was obtained by the author and has since remained in Santa Fe. This has been photographed several times, and a half-tone reproduction is presented among the illustrations of this chapter.

When the American "Army of the West" marched over the Santa Fé Trail in 1846, the ruins of this pueblo excited much attention, and in the report made by Colonel Emory there is not only a description of their appearance but an engraving which shows exactly their condition at that time. This



engraving is reproduced as one of the illustrations of this chapter. The other illustration is from a photograph taken in 1880, and shows the disintegration that had taken place during the intervening thirty-four years.

Almost at the same date, Adolf F. Bandelier, then beginning his career as an archæologist, spent several months at this pueblo, and made a report, accompanied by plans, which may be said to be exhaustive, and has since been the accepted authority as to these ruins. While this report does not show the breadth of vision and power of comparison which longer experience afterwards made characteristic of its author, yet its scrupulous attention to details makes it a finality so far as localities and measurements are concerned.

## CHAPTER XXX

### *The Salinas Pueblos*

The great Mission Churches which were built in this half desert region east of the Rio Grande Valley, in the first half of the seventeenth century, exist now only in their ruins; but as such they are the most majestic existing monuments of the zeal of the mission-builders of that day.

In fact the ruins of Abó, Cuará, and the so-called Gran Quivira, are altogether the most striking that are found in the Southwest, and a visit to any one of them will well repay a transcontinental journey, even if nothing else is accomplished.

The section of the country in which they are situated is a region by itself, separated from the valley of the Rio Grande by the almost continuous range of the Manzano Mountains, and from the more distant valley of the Pecos by the great stretch of plain containing no running streams and so little surface water in any form that for a long time it was regarded as a desert. This Salinas region is about fifty miles in length from north to south, with Chililí as the northern point and Gran Quivira as the southern, and about twenty miles in width. On the east are the Salinas or Salt Lakes, which have been the main source of salt supply for a great extent of

country, not only ever since the Spanish occupation, but from time immemorial among the native Indians.

The first definite mention that we have of them is during Oñate's celebrated march up the Rio Grande Valley in June, 1598. After the arduous journey from Paso del Norte, the little army rested in an Indian village a short distance above the pueblo of Teipana, which they had renamed Socorro; and, during that period, a small party was sent out under the Zaldivar brothers, Juan and Vicente, who were the nephews of Oñate and his trusted lieutenants, to explore the country across the mountains to the eastward and especially Abó and the region of the Salt Lakes. The Indians there were of the same Piro family as those in the Rio Grande Valley from Senecu (now San Antonio) to Sevilleta, though in subsequent histories they are generally distinguished from their Rio Grande brothers by the name of Tompiros.

Benavides, writing about 1630, calls all the people of the Salinas region Tompiros, even including Chililí. In the section of his great work devoted to the "Nacion Tompiros," he commences as follows: "Leaving the Rio del Norte and proceeding from the Queres nation ten leagues to the eastward, the Tompiros nation commences at its first pueblo of Chililí and extends more than fifteen leagues, with fourteen or fifteen pueblos in which are more than ten thousand souls, with six very good churches and conventos." But subsequent historians draw a line between the north and south pueblos, and class the

former as belonging to the Tehuas and the latter to the Tompiros. Escalante, writing in 1778 of the destruction of these towns, says that it was brought about a little before the Pueblo Revolution of 1680 by the continual invasions of the wild Apaches, who



PART OF OLD PECOS CHURCH, 1880

destroyed "Chililí, Tajique and Quarac of the Tehua Indians, and Abó, Jumanos and Tabira of the Tompiros." The probability is that the Piros had settled to some extent in the northern towns, even if

they were nominally Tehuan, for Benavides could not well have been mistaken; and their churches, judging from the great ruins, were similar in material and construction to those of the Piro, and entirely different from those of the more northern Tehuas.

These churches were all established between 1625 and 1630. In the latter year Benavides spoke of six large churches with "conventos" adjoining for the priests, and that is as many of that class of central stations as existed at any time; Escalante, nearly a century and a half after, enumerates the same six, with their names.

They were exposed continually to the assaults of the nomadic tribes from the eastern plains, and in this respect were situated quite similarly to the pueblo of Pecos. Year after year the Salinas region was invaded by the restless Indians of the Plains, who looked with covetous eyes on the accumulated stores of grain and other provisions which the patient industry of the Pueblos had succeeded in gathering from their semi-arid fields.

All the authorities credit Father Francisco Acevedo with the building of the churches at Abó, Tenabó, and Tabira. He came to New Mexico with Father Perea in 1628, and must have begun his work immediately, for Benavides went to Spain and made his report to the king in 1630, and he mentions these churches as having been built already. Abó was the center of the parish and the residence of the priest, Tenabó and Tabira being "visitas" which

the priests visited at regular intervals. In the only description that we have which gives any estimated population, Abó is credited with 800 inhabitants.

The great ruins existing at Abó, Cuará, and Tabira are all of the same character, and they are different in their architecture from any others built under Spanish influence in New Mexico. The walls are constructed of comparatively small, thin stones, and there is a notable resemblance between them and the walls found in the ruins of northwestern New Mexico, in the Chaco Cañon and at several places in San Juan County. The latter ruins all antedate the Spanish occupation, they are purely aboriginal, and the Indians of the Salinas region, when called upon to build the great churches which are now their monument, perpetuated the aboriginal style of architecture instead of adopting anything from the Spaniards. An illustration is presented showing the style of construction which is practically the same throughout all that region, where stone suitable for the purpose was abundant and easily obtained.

The great size of their churches has led to the belief that large cities existed there at the time when they were erected, and from this has arisen much discussion as to the means of livelihood of a large population in such a semi-arid region, and especially as to the supply of water. Much ingenuity has been employed in devising theories to suit the supposed circumstances; but the explicit statement in the "Cronica" of Vetancur, that Abó only contained 800 inhabitants should put an end to the discussion. A

population no larger than that could subsist very comfortably on the amount of water that was available.

A description of the three great ruins which constitute the special attraction to this Salinas region is reserved for separate chapters.



TABIRA OR GRAN QUIVIRA WALL  
SHOWING STONE CONSTRUCTION

#### TORREONS

On account of the constant danger of attack from the wild Indians of the Plains, the greatest vigilance had to be observed in the Salinas Valley as well as in other frontier settlements. Even the towns in

the valley of the Rio Grande were not safe from their attacks, although so much better protected by mountain ranges and by their more compact population. Thus Tomé, though in the very center of the settlements in the Rio Abajo, was suddenly attacked and practically the entire population killed or carried into captivity, and the Apaches who afterwards destroyed the Salinas towns penetrated to Senecu in 1675 and left it a desolation. The pueblo of Tajique was destroyed about the same time, the priest escaping with some difficulty.

As the best available protection, the people in exposed localities built torreons, or round towers, to serve both as lookouts and as places of refuge. These are still found in various places which were on the frontier of the old settlements, always carefully located in commanding positions from which a wide expanse of territory could be kept under observation. Generally they were built of stone, but in some cases of adobe, and they were invariably circular with but a small door for entrance and holes in the wall near the top for the sentinel's watchful observation and for firing on the approaching foe when he came within reach of the firearms of that day. In northwestern New Mexico, where the pioneer settlers on the exposed frontier along the line of the Chama were constantly suffering from the raids of the Utes and the Navajos, many of these torreons were built and their remains are still to be seen either in ruin or transformed into storehouses or granaries to meet the changed condition of these days of security and peace.





AN ANCIENT TORREON

On all of the exposed frontiers these old torreons are found, telling of the anxious life of the Spanish pioneer, and forming an interesting and picturesque addition to rural scenery. From its dangerous situation on the border of the Great Plains, the Salinas region had especial need of these watchtowers of defense, and the illustration, which is from a photograph of a torreón near Manzano, gives an excellent idea of the appearance of those which were built of stone, the only modern alteration being the large door in place of the small original entrance.

## CHAPTER XXXI

### *Abó*

The Christian epoch in the history of the Salinas pueblos was a brief one. No one knows by whom these towns were founded nor how long they had existed. There they were when the Spanish colonists first came under Oñate in 1598; and they may have been in their decadence even then on account of their frontier situation and the constant attacks of the wild Apaches of the Plains, similar to those which subsequently destroyed them.

But we do know when they came to an end, and that the last ones were abandoned between 1675 and 1680; and supposing that the first preaching of Christianity among them was very soon after they had been included in the vast missionary district assigned Fray Francisco de San Miguel by the apportionment made at San Gabriel, the length of the Christian period would be only three-quarters of a century. Practically, it was considerably shorter, for the district assigned Fray Francisco was principally that of Pecos with nine pueblos, and while the Salinas country was included it must have had scant attention in those earlier days, and that condition necessarily continued until more clergy arrived so

that each town of any importance could have its own resident missionary.

A few dates are well established and stand out clearly as historical landmarks. The great church at Abó was built about 1629 by Father Acevedo, who died here in 1644. It was destroyed about 1678.

Abó was the headquarters of the missionary work among the Piros or Tompiros, and in an enumeration of the towns, Tabira and Tenabó are distinctly mentioned as being "visitas" of the church of Abó. On all the maps of that period San Gregorio de Abó is the only town which is represented in the Salinas region. Yet as stated in the preceding chapter, its population is said to have been no larger than 800.

The first expedition in modern times for the examination of the great Salinas ruins, was that undertaken in December, 1853, by Major James H. Carleton, U.S.A., at that time stationed at Albuquerque. This was the same officer who, ten years later, made the celebrated march from the Pacific to the Rio Grande, across the Arizona desert, as commander of the California column, and was for a number of years thereafter at the head of military affairs in New Mexico.

Major Carleton left Albuquerque on December 14th, following the route by Casa Colorada and the Abó Pass, and arrived at the pueblo of Abó on the afternoon of the 17th. From there he proceeded to Cuará, a measured distance of twelve miles, 760 yards, in a direction somewhat east of north; and after investigations there and a trip to the celebrated

orchard at Manzano, rode in a general southeastern direction to the Gran Quivira, a distance of about thirty-eight miles.

No subsequent travelers have given more accurate or interesting descriptions of the great Salinas ruins, and these have the additional advantage of being made in advance of the slow but constant disintegration of half a century. We are therefore glad to present extracts from his report, with regard to all three of the great ruined missions, with such subsequent information as may seem of value and interest.

Of the great Mission of Abó he says:

“The ruins of Abó consist of a large church and the vestiges of many other buildings, which are now but little else than long heaps of stones with here and there portions of walls projecting above the surrounding rubbish. There is yet standing enough of the church to give one a knowledge of the form and magnitude of the building when in its prime. The ground plan is in the form of a cross. The great entrance was in the southern end. From there to the head of the cross, where the altar was doubtless situated, it is 132 feet inside. This, the nave of the church, is 32 feet in width. The transept is 41 feet in length and 23 feet wide, and is 66 feet from the doorway.

“The walls are of great thickness, and their height is, at this day, in over half the structure, all of 50 feet. The upper edge of these walls is cut into battlements. The church as well as the neighboring buildings, was built of a stratified dark red sand-

stone, such as crops out along the creek and sides of the hills. The pieces of stone do not average over two and one-half inches in thickness and are not generally over one foot in length. We saw not a single dressed stone about the ruins. These stones are laid in mortar made of the ordinary soil from the ground



RUINS OF MISSION AT ABO

immediately at hand. The roof of the church was evidently supported by beams and covered with earth, as in the present churches throughout New Mexico. The walls over the doors and windows, so far as we could observe, had been supported by beams

of wood. When these were destroyed, the stone fell down. The woodwork of the church was evidently destroyed by being burned. Wherever in the walls portions of beams still remain, they are found charred and blackened by fire.

"The extent of an exterior wall, which, from appearances, once surrounded the church and the town, was about 942 feet north and south with an average width east and west of say 450 feet."

In the latter part of the "eighties," Prof. Charles Longuemare, of Socorro, in company with Father Lestra of that city, made a complete examination of all three of the great ruins, and wrote a series of descriptive articles on the subject, which appeared in the *Bullion*, of which he was editor. The following extract supplements in certain points the more detailed report of Major Carleton:

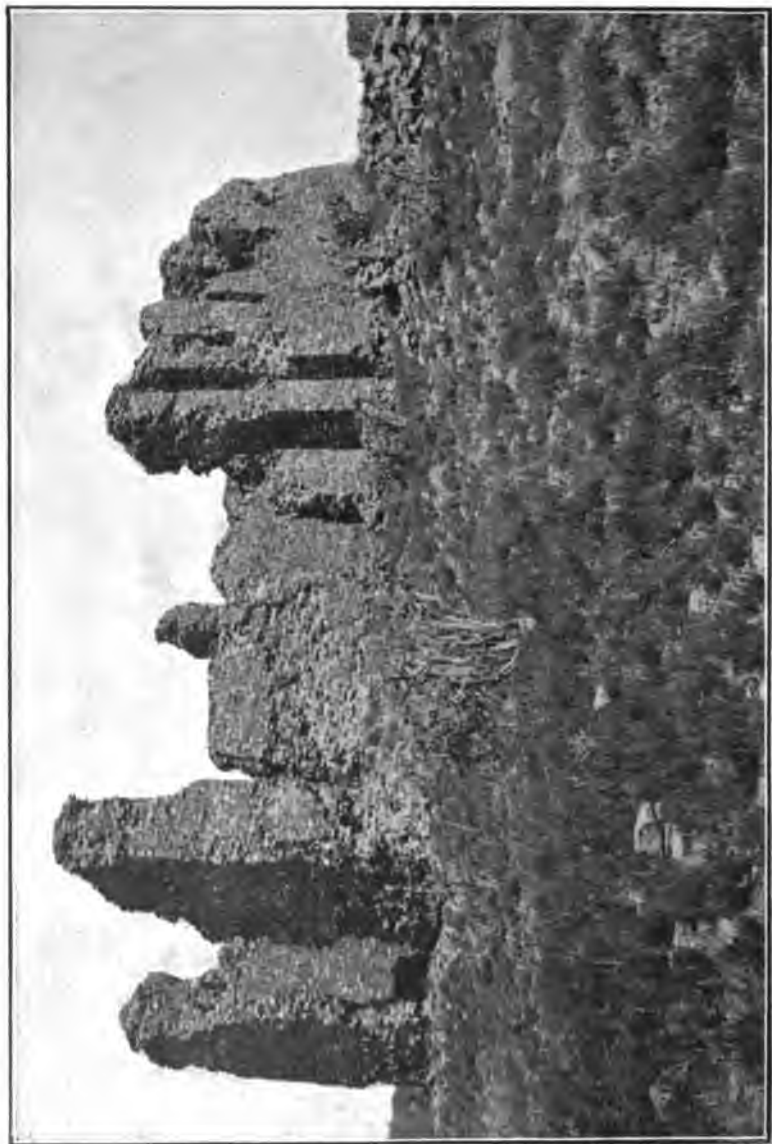
"The ruins of the old pueblo of Abó are striking for their magnitude and the interest which they inspire by their surrounding topography and the grand ruins of the old Franciscan church which rears up before the vision of the approaching traveler fully forty feet in the air. The walls vary from four to ten feet in thickness and measure 130 feet in length and 35 feet in width.

"The old ruined edifice stands at the north extremity of the main pueblo, which is built in the form of a parallelogram 1,000 feet by 300, and was evidently built of two-story stone dwellings, the outside walls acting at the same time as fortifications with

only one opening at the south extremity pierced for an entrance."

The present day traveler can reach this remarkable ruin with more ease than either Major Carleton or Prof. Longuemare, as the line of the "Belen Cut-off" passes within a comparatively short distance; or, by taking Mountainair as a center, all three of the famous ruins can be reached by pleasant separate trips.





CUARÁ. RUINS OF MISSION CHURCH, DESTROYED 1676

## CHAPTER XXXII

### *Cuará*

The name of this pueblo is written either Quarrá or Cuará, the pronunciation being the same for either form, and the former representing the older as the latter does the more modern style of Spanish spelling.

The original Indian name was Quarac and it appears in that form in many early documents, but gradually the final "c" was dropped, while the accent was continued on the second syllable and therefore designated on the final vowel, as in many similar cases of proper names. Villagrá for Villagran; Carnué for Carnuel; Po-Pé for Poc-Pec, etc., are familiar illustrations of this kind of abbreviation.

Cuará is situated twelve and a half miles from Abó and about four and a half miles southeast from Manzano, and is easily reached from Mountainair. One of the earliest descriptions of this pueblo tells us that it was populated by six hundred Indians of the Tihua nation, who spoke the Piros language, and who were converted to Christianity by Padre Estevan de Perea. The building of the church, however, is attributed to Padre Acevedo, in the year 1629. The pueblo was just on the border between the Tihuas on the north and the Piros on the south, and

doubtless its people were made up from both nations. It was an important mission, and from its convento the zealous Franciscans served some of the Jumanos Indians living fifteen leagues away on the eastern plains.

It was the center of the missionary labors of Fr. Geronimo de la Llama, and here that indefatigable missionary died in 1659 and was buried in the church he loved so well. Just a hundred years afterwards Governor Marin del Valle made a personal visit to the ruins of this pueblo in search of the bones of this venerated missionary, and through the tradition still held by some old Indians of the vicinity, succeeded in finding them where they had been interred in the church, and carried them with all respect to Santa Fé, where with much ceremony they were deposited in a coffin in the wall of the parish church. This is commemorated by the Spanish inscription, still legible, which when translated reads as follows:

“Here rest the bones of the venerable P. Fray Geronimo de la Llama, an apostolic man of the order of St. Francis. These bones were unearthed from the ruins of the old Mission of Quarac, in the Province of Las Salinas, on April 1st, 1759.”

The career of this mission was unfortunately short-lived. Soon after 1670 the constant attacks of the Apaches began to tell on the Salinas pueblos and we are told that Cuará was the first to be abandoned, many of its people going to Tajique and afterwards to Isleta; and others to Socoro and Alamillo. All of the pueblos in this region were abandoned before

1678, according to Escalante, who names Quarac, Abó, and Tabira among those thus destroyed. Thus the mission work which had erected these great churches of stone, was brought to an end almost in a moment.

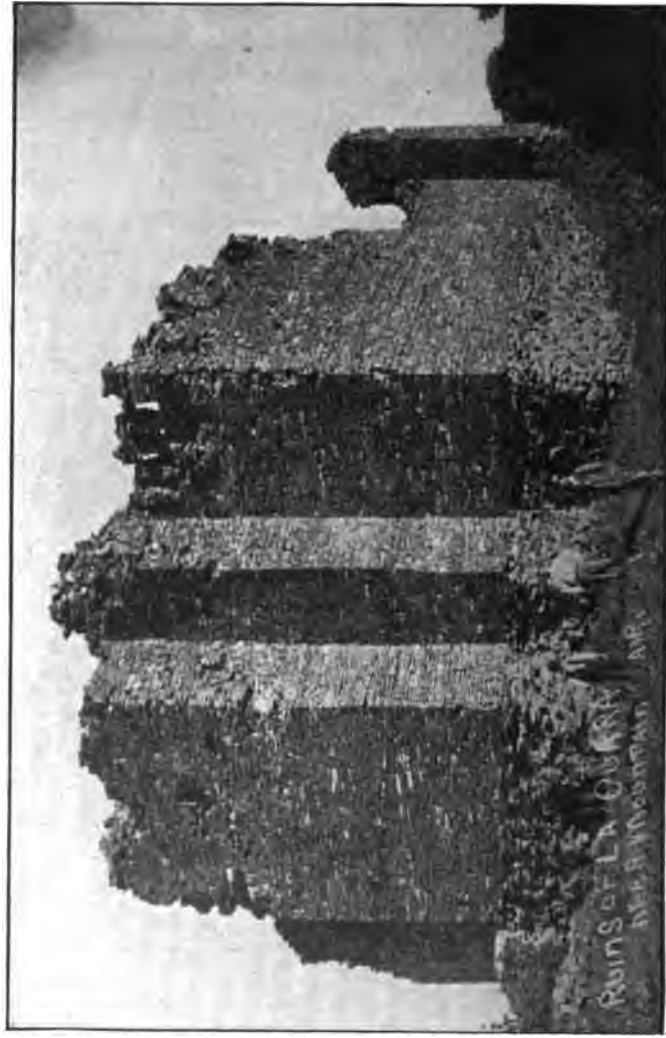
The description of the Cuará ruins as given in the report of Major Carleton, in 1853, is as follows:

"These ruins appear to be similar to those of Abó, whether as to their antiquity, the skill in their construction, their state of preservation or the material of which they are built.

"The church at Quarrá is not so long by thirty feet as that of Abó. We found one room here, probably a cloister attached to the church, which was in a good state of preservation. The beams that supported the roof were blackened by age. They were square and smooth and supported under each end by shorter pieces of wood, carved into regularly curved lines and scrolls. The earth upon the roof was sustained by small straight poles, well finished and laid in herring-bone fashion upon these beams."

Prof. Longuemare, about 1886, says of Cuará:

"This Pueblo is not as extensive as that of Abó, but in other respects resembles it very closely. The ruins of the red church built in the form of a Latin cross, constructed of red sandstone, are not a whit less interesting than those of Abó. In dimensions it is 100 feet in length by 35 feet in width, and what remains of the wall is about 40 feet in height, their width being from 4 to 10 feet. Before its destruction it must have been a most elegant structure with its two towers and battlements."



CUARÁ. RUINS OF MISSION CHURCH, DESTROYED 1676

Our own measurements do not differ materially from the above, but they go somewhat further into detail and furnish all the data necessary to make an accurate ground plan of the church. The following



CUARÁ. MASSIVE STONE WALLS OF MISSION CHURCH

figures represent the distances in the interior of the building, and in calculating outside dimensions, it must always be remembered that the walls are about four and a half feet in thickness, so that to ascertain the length or width of the entire edifice it will be

necessary to add nine feet to the interior measurement.

The length of the nave, from door to transept, is 64 feet; the width of the transept 24 feet; the depth of the chancel 15 feet; making the total length of the interior 103 feet. The width of the nave is 27 feet; the length of the transepts from wall to wall is 48 feet; the recessed chancel is 16 feet wide in front and only 8 feet in the rear against the back wall. The thickness of the outer wall of the church is generally 4½ feet, but it varies from 4 to 5 feet in different places.

The walls are irregular blocks of red sandstone, the separate pieces being from one inch to four inches thick and very few of them exceeding a square foot in size. From these facts, the enormous number of pieces of sandstone used in the construction, and the time required in laying them, can be imagined. Around the church are long lines of ruins of houses bearing witness to a large resident population.

The ruins of Cuará are so remarkable that we present three illustrations of them, showing not only the large extent, but the great height of this ancient mission. These clearly show the peculiar construction, of thin flat stones.

## CHAPTER XXXIII

### *Tabira — The Gran Quivira*

The Gran Quivira, as it has been called for over a hundred years, is by far the best known of the Salinas pueblos, and in fact is the most celebrated ruin in all of the Southwest. This is not strange, as it is altogether the largest ruin of any Christian temple that exists in the United States; and connected with it from the first, there has been the glamor of romance and the strange charm of mystery, which adds tenfold to ordinary interest.

How and when it first received its deceptive title of "Gran Quivira" we may never know; there are dozens of traditions and theories and imaginings. From the days of Coronado the name of "Quivira" had been associated with the idea of a great unknown city, of wealth and splendor, situated somewhere on the Eastern Plains; and it is not at all unlikely that when some party from the Rio Grande Valley, in search of game or gold, crossed the mountains and the wilderness lying to the east, and was suddenly amazed by the apparition of a dead city, silent and tenantless, but bearing the evidences of large population, of vast resources, of architectural knowledge, mechanical skill, and wonderful energy, they should have associated with it the stories heard from child-



hood of the mythical center of riches and power, and called the new-found wonder the Gran Quivira.

There were no descendants of its old inhabitants to tell its true name, and apparently no knowledge in the Rio Grande Valley of the fate of the cities of



GRAN QUIVIRA — RUINS OF ANCIENT CHURCH

the Salt Lake region or even any recollection of their existence.

So the new name went unchallenged; and when, after the American Occupation, historians arose like

General W. W. H. Davis, and explorers, like Major Carleton, who had read of the march of Coronado to the Eastern Plains in search of the glories of Quivira and knew of the Gran Quivira ruins in the center of New Mexico, it was not strange that they should have been sorely puzzled to reconcile the geographical contradiction involved in the supposed identity of these two distant places. It required years to clear up this mystery and to show that the name of Gran Quivira was simply a mistake and misnomer, and that the Salinas ruin and the goal of Coronado's journey were hundreds of miles apart. To Mr. Bandelier more than to any other is due this disillusion.

Meanwhile the true history of Tabira, — the real name of the Gran Quivira, — was not difficult; but it was slow in being known. In reality it was not greatly different from that of the other Salinas pueblos with which we are already familiar. Tabira was the most southerly outpost of the Piros or Tompiros division of the Pueblo civilization, and in direct contact with the Jumanos and other Indians of the Plains. This region was first revealed to European knowledge at the end of the sixteenth century and opened to Christian influences by the Franciscan missionaries in the beginning of the seventeenth. A little more than half a century covers the whole portion of its history with which we are acquainted.

Its first Mission Church, the ruins of which are still perfectly distinct, was built about 1629 under the enthusiastic leadership of Padre Francisco de Acevedo,

and for a while the mission was conducted as a visita of Abó, where the priest in charge resided.

Then, as its importance increased, and it became itself a center for missionary effort among the Jumanos and the Apaches, it had its own clergy, and



GRAN QUIVIRA.    RUINS OF PART OF MISSION CHURCH

finally, not far from 1650, the foundations were laid of the great church and monastery, whose ruins are still among the wonders of the western world.

Then came with increasing violence the attacks on

all the Salinas pueblos by the Apaches of the Plains; in 1675 they even penetrated to the Rio Grande Valley, carrying consternation and destruction among the Piros pueblos of that usually peaceful region. This was the beginning of the end; one after another of the Salinas towns was destroyed or abandoned, and finally even Tabira itself, with its great church still unfinished, became a victim to the violence and rapacity of the invaders.

From then until the present — much more than two hundred years — the great stone structures, monuments to the industry, the skill, and the devotion of the old inhabitants, have stood, in sunshine and in storm, exposed to the ceaseless disintegration of time and the elements, but by the massiveness of their architecture almost defying those agents of destruction.

There is no more impressive sight on American soil than the outlines of those great buildings, silent and alone, against the evening sky; and it is no wonder that stories of the marvelous and the supernatural should cluster around them.

Every traveler to the Southwest has almost exhausted language in their description; but we prefer to use again the plain words of Major Carleton, because they antedate the changes of more recent days, and also because to him belongs the credit of being, so far as this region is concerned, the first of American explorers.

He says:

“We found the ruins of Gran Quivira to consist of

the remains of a large church, with a monastery attached to it; a smaller church or chapel; and the ruins of a town extending 900 feet in a direction east and west and 300 feet north and south. All these



GRAN QUIVIRA. RUINS OF PART OF MISSION CHURCH

buildings had been constructed of the dark blue limestone which is found in the vicinity.

“The church is 140 feet long, outside, with the walls nearly six feet in thickness. It stands longitudinally West 15 degrees South, with the great en-

trance in the eastern end. The altar was in the western end. Like the churches at Abó and Cuará it is constructed in the form of a cross. From the doorway to the transept it is 84 feet, 7 inches; across the transept it is 21 feet, 6 inches; and from thence to the head of the cross, 22 feet, 7 inches, making the total length inside 128 feet, 8 inches. The width of the nave is 27 feet; the length, inside of the short arm of the cross, is 36 feet. A gallery extended along the body of the church for the first 24 feet. Some of the beams which sustained it and the remains of two of the pillars that stood along under the end of it which was nearest to the altar, are still here; the beams in a tolerably good state of preservation, but the pillars very much decayed; they are of pine wood and are very elaborately carved.

“There is also what might be called an entablature supporting each side of the gallery and deeply embedded in the main wall of the church; this is 24 feet long, by 18 inches or two feet in width; it is carved very beautifully, indeed, and exhibits not only skill but exquisite taste in the construction of the figures. The beams are square and carved on three sides.

“The stone of which the great church was built was not hewn nor even roughly dressed, but the smoothest side of each piece was laid to the surface with great care. We saw no one piece in all the ruins over a foot in length. The walls of the church are now about thirty feet in height. It was estimated that originally the building was all of fifty feet in height.

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“The chapel is 130 feet from the church. It is 118 feet long, outside, and 32 in width; its walls are 3 feet, 8 inches in thickness; it is apparently in a better state of preservation than the church.”

The building called by Major Carleton the “chapel” is the old church built by Acevedo in 1629.

## CHAPTER XXXIV

### *The Penitentes*

To attempt any complete description of religious affairs or edifices in New Mexico, without mention of the Penitentes, would be to omit their most curious and unique feature. This secret society has existed for many years, and though disapproved by successive archbishops since the coming of Bishop Lamy in 1851, yet it continues to flourish in various sections of New Mexico, especially those that are remote from the railroads and modern influences. Geographically the society is confined to the northerly half of the State, and principally to the counties of Taos, Colfax, Rio Arriba, Mora, San Miguel, Sandoval, and Valencia. It extends into the southern counties of Colorado, which were settled years ago from New Mexico and constituted a part of it until included within the boundaries of the Centennial State when it was organized in 1876; and seems to be more powerful there than in any part of New Mexico itself.

The fundamental principle of these people is that sin can only be expiated by suffering, and that forgiveness can most surely be obtained by self-inflicted torture. Particularly are they to follow the sufferings of the Saviour on Mount Calvary, to the foot of



## 364 SPANISH MISSION CHURCHES

the cross; and sometimes even by being raised upon the cross itself. While they hold secret meetings throughout the year, the more severe ceremonies and the processions which afford the only opportunity for outsiders to witness their sufferings, occur during the last week in Lent, increasing in intensity, especially from Wednesday, through Holy Thursday



MORADA OF PENITENTES AT TAOS

to a culmination on Good Friday. There have been many descriptions written of these ceremonies by those who have witnessed them.

The houses in which the Penitentes hold their meetings are called Moradas, and are usually plain adobe buildings, with no windows whatever, and only one small door as an entrance. Above the door, upon the flat roof, is placed a simple cross, which is

the only sign that the building is dedicated to religious purposes. Sometimes the Moradas are built in the outskirts of a village, or by an adjacent roadside, in plain view, and with no attempt at secrecy; but others are placed on one side of a deep arroyo or cañon, in a bend which cuts it off entirely from general observation. When thus located, in a rocky locality, the Morada itself is built of stone rather than of adobe. The two photographs that are presented in this connection illustrate these two classes of buildings, one showing a plain Morada of adobe in the vicinity of the town of Taos, and the other being a picture of the ruins of a stone Morada deserted a few years ago, situated on the north side of a winding arroyo, about two miles north of Espanola, and which although near the main thoroughfare is yet entirely out of the sight of passing travelers.

The origin of the Penitentes of New Mexico has been the subject of much discussion for many years. The most obvious explanation was that they were a survival of the Flagellantes who flourished in various parts of Europe in the Middle Ages. This sect or society first made its appearance in Italy in the year 1210, and the superstition grew with amazing rapidity. St. Justin of Padua, in describing their rise, says that this religious excitement first appeared in Perugia, and soon overspread nearly all of Italy. Men of all ranks of life were affected, and old and young were to be seen following processions in the streets, many of them only half clad, but all carrying scourges made of leather thongs with which

they lashed themselves on their backs until they were covered with blood; all the while weeping and imploring the forgiveness of God for all their sins. Not only in the day time, but also at night, hundreds and thousands of these penitents ran about the streets carrying lighted candles into the churches, where they prostrated themselves before the altar in an agony of grief and contrition. It seemed as if a kind of spiritual excitement permeated the whole people; and though the whole civil and ecclesiastical authorities frowned upon the movement, it could not be suppressed, but rather increased in its intensity. In 1260 a hermit of Perugia named Ranier organized the movement which had before been spasmodic, and soon the Flagellantes to the number of ten thousand were marching through the country bearing banners and crosses.

They soon spread across the Alps into Switzerland and Germany and found followers in Alsace, Bohemia, and Poland. The occurrence of the plague which raged in Germany in 1349 seemed to increase their zeal and the extravagance of their actions. The Chronicle of Albert of Strasburg tells us that a crowd of them would come to some public place, and then, placing themselves within a circle drawn on the ground, they stripped, leaving on their bodies only a breech cloth. They then walked with arms outstretched like a cross around and around the circle, finally prostrating themselves on the ground, and then rose, each striking his neighbor with a scourge armed with knots and four iron points, regulating their blows by the singing of hymns.

In some places they were called the Brothers of the Cross, and in others the Fraternity of the Flagellantes, but everywhere they seemed carried away with a tide of distracting frenzy. So extravagant were their actions that Pope Clement VI issued a bull against them, and the German bishops forbade their assemblages. This had an effect for a while, but in 1414 a leader appeared, named Conrad, who claimed to have a divine revelation commending the practice of public flagellation, and preached that there was no salvation but by a baptism of blood through the institution of scourging. At one time the Inquisition took action against the sect and caused ninety-one members to be burned at one time at Sangerhusen; but strangely enough the delusion, though temporarily quelled, soon broke out afresh.

In the sixteenth century there arose a great number of flagellating penitential companies, distinguished as White, Black, and Gray Penitents, and the movement became so strong that it included many nobles among its adherents and even King Henry III inscribed himself as an honorary member, and finally himself organized a new penitential brotherhood which was inaugurated with great pomp on March 25, 1575.

To a greater or less extent the Flagellantes were found in all southern Europe during the next century, and had processions on certain festivals in Italy, Spain, and Portugal. The idea of those who believe that there is a connection between the Flagellantes of Europe and the present Penitentes of New

Mexico, is that the principles and practices of the society were brought across the ocean at an early day, and when they died out in the central parts of Mexico they still survived in the rural districts of New Mexico, where the people were isolated from new



RUINS OF STONE MORADA, IN CAÑON, ANGOSTURA

ideas and continued to hold the beliefs and customs of their ancestors. The prevailing opinion however is that the Penitentes are a continuation and survival of the Third Order of St. Francis. That the

Franciscans had introduced customs which could easily be exaggerated and corrupted into the Penitente excesses, even at a very early date, is evident from the words of Benavides, the great Franciscan custodian, in his celebrated report to the king in 1630; who quotes an Indian wizard, who was opposed to Christianity, saying, "You Spaniards and Christians are crazy and desire us to be so also. You are so crazy that you go along through the streets lashing yourselves like madmen, shedding blood," to which Benavides adds: "He must have seen some disciplinary procession of Holy Week, in some Christian Pueblo."

The Third Order of St. Francis is composed of laymen, and was very general among the people of New Mexico during all of the Spanish era. The Franciscan priests naturally and properly encouraged the growth of the Third Order, which sought to carry the principles of St. Francis of Assisi into the life of the laity; and for two centuries nearly every leading citizen became a member of the Third Order. This is seen by reading the wills made during that period, nearly all of which state that the testator was a member, and direct that the funeral shall be of a modest character according to the rules of the order. The usual form is substantially as follows: "I direct that when God, our Lord, shall see fit to call me out of this present life, my body be enshrouded in the habit of our father, San Francisco, of whose Third Order I am a brother, and that my funeral be modest [humilde]." This continued until

the Mexican Revolution, when the Franciscans were forced to leave the field of their labors, and their supervision of those who constituted the Third Order. Thus left without regular government, but wishing to continue their organization, it would be natural that the old members should adopt such rules as seemed necessary, and almost equally natural that in time their zeal and enthusiasm would bring about excesses which would increase year by year. They called the society "The Brotherhood of our Father Jesus Christ," and sometimes "The Brotherhood of the Blood of Christ."

The principal officer was called *Hermano Mayor* — Chief Brother — and the members were divided into three degrees, to each of which there was an interesting initiatory ceremony. Those of the First Degree were only allowed to be present at meetings and to take part in devotional exercises; those of the Second Degree could hold office; and those of the Third Degree were strongly obligated to practice voluntary punishment, and to shed their own blood. All members were marked with a deeply cut cross on the back, made by a sharp piece of flint, and this wound was expected to be kept open during forty days. On each Ash Wednesday, all members were expected to reopen this cross and keep it open until Good Friday. It is during Holy Week, and particularly from Wednesday to Friday, that the special exercises take place, together with the processions and representations of the crucifixion. The most usual penance is with a braided rope of yucca (soap weed)

or of cactus, terminating with a knot or ball of cactus, with which they whip themselves, throwing the cord first over one naked shoulder and then over the other, in such a way that the thorny extremity strikes in the same place in the middle of the back, which in a short time becomes a mass of gore; and the torment is almost insupportable. This is self-administered, sometimes within the Morada and sometimes in a procession, the penitents being preceded by a couple of musicians, who keep up a continual chant, and followed by a small company of friends to support the suffering in case they fall or faint.

The same procedure takes place in the penance of carrying the cross, which in some localities is the most usual. These crosses are made of roughly hewn logs of pine and are of great weight. The writer has counted as many as twenty of them piled against the wall of a morada in Taos, and the largest measured over seventeen feet in length. The end with the cross piece is placed on the naked shoulder of the penitent, the other end dragging on the ground; and he is then to carry it to some designated point, usually on a top of a hill, which represents Calvary. A rough road, through stones and other obstructions, is usually selected and the sufferer is soon exhausted by the weight, but must bear his burden until the goal is reached. Falls are frequent, and there have been reports of deaths from exhaustion, but these may be exaggerations.

Much ingenuity is shown in devising new forms of penance. In one Morada, in a sandy locality east of



the Rio Grande, there is a kind of hand-cart or wheelbarrow with two small wheels, which easily sink to their centers. In this is a skeleton surmounted by a human skull, and when used, the cart is filled with stones so as to add to its weight. It is drawn



WAYSIDE CROSS AND DESCANSO, NEAR ESPANOLA

by lines of cord that are carried over the shoulders and under the arms of the penitent, who is without clothes above the waist. In a very short time the cords cut through the skin and into the flesh, and

